ACYUTARĀYĀBHYUDAYA

OF

RĀJANĀTHA DIṆḌIMA

EDITED BY

A. N. KRISHNA AIYANGAR

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ACYUTARĀYĀBHYUDAYA OF RĀJANĀTHA DIṆḌIMA

(SARGAS 7 to 12)

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WITH A FOREWORD BY

PROFESSOR RAO BAHADUR

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FOREWORD

EXCEPT to scholars in Sanskrit to whom a work in manuscript is not a closed book, *Acyutarāyābhyudaya* of Rājanātha Ḍiṇḍima, court laureate of Acyutarāya of Vijayanagara, remained unknown till 1907, when the Vāṇīvilāsa Press of Srirangam published the first six cantos. The value of the publication was enhanced by a discriminating and erudite commentary specially composed by the late Mahāmahopādhyāya R. V. Krishnamachariar. The publisher introduced it as a "rare historical *kāvya*" but to the commentator, as to many of its readers, its appeal lay less in its history than its literary quality. Its publication was welcome to those who believed that mastery of Sanskrit was once as common as that of a spoken tongue, and who were not content with a mere intensive study of the better known classics. Twelve years later its historical material was condensed by Dr. S. Krishnaswami Aiyangar in his *Sources of Vijayanagar History*. Some cantos of it were prescribed for University study. But no attempt was made to complete the work. An historical introduction, which had been promised by the late Professor M. Rangacharya, after the remaining cantos were also printed, remained unwritten as was the commentary on the second half. The cause was obvious. Interest in new works in Sanskrit is tepid, unless they are of a somewhat sensational nature, or have an utilitarian value, as an examination text. *Brahmavidyā* has now corrected an omission that should not have been allowed to remain unrectified so long.

Its Joint Editor, Mr A. N. Krishna Aiyangar, who has long specialized on the Sanskrit literature of mediaeval South India, and has cleared up obscurities in the history of the line to which the author of the poem belonged, has now edited the last six cantos with meticulous care from as many as *ten* manuscripts, and provided an adequate introduction. Those who love good Sanskrit poetry and students of South Indian history generally can now use the entire work, instead of depending only on the published half and stray extracts.

Acyutarāyābhyudaya is interesting in many ways. Its author belonged to a line of distinguished scholars and poets, who had from the outset enjoyed royal patronage. An ancestor had migrated from the banks of the Ganges to South India, on the invitation of a Coḷa emperor, probably in the 12th century. Success in poetical tournaments had won for an ancestor the right to move about with resounding drums (*ḍiṇḍima*) and the family came to be known as *Gauḍa-Diṇḍima* and *Ḍiṇḍima-prabhu*. The tutelary deity of the family was S'iva, conceived as Rājanātha. Some connection with the shrine of Tiruvannamalai (Aruṇācala) is indicated by members of alternate generations in the family bearing the name of the presiding deity of its great temple (*Aruṇagiri-nātha, Aruṇācales'vara*). A valuable gift of land is said to have been made about the middle of the fifteenth century to Aruṇagirinātha *Ḍiṇḍima Kavi-s'ārvabhauma*, during the reign of the Vijayanagar Emperor Devarāya II, of the first Vijayanagara dynasty, whose kings were generally S'aivas by predilection. The connection of the family with the Vijayanagara court subsisted in spite of dynastic changes. Laureates cannot afford politics. Rājanātha, son of this celebrity, was patronized by the Emperor S'āluva Narasimha

(1485-1492), the founder of the second dynasty of Vijayanagara and he wrote a *kāvya* in his honor, ***Sāluvābhyudaya***, which still awaits publication. His son, an Aruṇagiriṇātha wrote the *Vīrabhadravijaya* and was a courtier of the early kings of the third Vijayanagara dynasty. His son, Rājanātha is the author of *Acyutarāyābhyudaya*. He was a courtier of Acyutarāya (1529-1542). Mr. Krishna Aiyangar has corrected errors in regard to the identity of the Ḍiṇḍima family, chronology and genealogy, springing from the repetition of the same names and ***birudas***, generation after generation.

In Indian courts the function of drawing up inscriptional records generally falls to the court laureate. The intimate connection between the kingdom and the Ḍiṇḍima family is reflected in the detailed information regarding the official version of the ancestry of the dynasties that ruled over it, and the achivements by which its chief members wished to be remembered. The corroboration of the inscriptions by the semi-historical works of the Ḍiṇḍimas is thus intelligible. But, a court poet has little freedom to state his own views. Kalhaṇa was able to castigate a number of rulers, but they were far removed from his own days. His own king is pictured in glowing colours, and it is open to doubt whether all the good things said of him by the poet were merited. The two Rājanāthas wrote ***kāvyas*** of which the heroes were their own living kings. In such a case praise becomes obligatory and formal, and is suspect, unless justified by independent testimony. A court atmosphere is not favourable to the expression of unbiassed opinions, especially in poems or ***ākhyāyikas*** (like the ***Harṣacarita***) written to order. The ups and downs of the eventful life and career of Vikramāditya Cālukya (Vikramāditya VI) give their recital by Bilhaṇa the

appearance of truth, but modern research has detected many instances of distortion or suppression of facts in the *Vikramāṅkadevacarita*. The paucity of epigraphic records for a reign like that of Harṣavardhana is made up for not only by Bāṇa's poetical biography (*ākhyāyika*) but by the independent testimony of Hiuen Tsang. In the muddled accounts of the Portuguese writers, especially Nuniz and Paes, we have some corrective to both the epigraphic and literary material for the history of Vijayanagara, but even when all of it has been utilized, with possibly the exception of Kṛṣṇadeva Rāya, the lineaments of the rulers of the kingdom remain shadowy and indistinct.

In considering *Acyutarāyābhyudaya* as an "historical poem," it is necessary to visualize the conception of history to its author and his class, as contrasted with ours. When a Ḍiṇḍima wrote his *kāvya* to commemorate a royal patron, and brought in, for the sake of realism, incidents or achievements well-known to his contemporaries, he was only showing his skill in a difficult literary exercise. He was not aiming at an historical record or portraiture. *Acyutarāyābhyudaya*, like Padmagupta's *Navasāhasāṅkacarita*, only aims at being a *mahākāvya*, and faithfully conforms in *every* detail to the features, which rhetoricians like Daṇḍin (*Kāvyādarśa*, I, 14-19)[1] had laid down as those which a true *mahākāvya* must possess. *Acyutarāyābhyudaya* tries to be true to the

[1] सर्गबन्धो महाकाव्यमुच्यते तस्य लक्षणम् । आशीर्नमस्क्रिया वस्तुर्निदेशो वापि तन्मुखम् ॥ इतिहासकथोद्भूतमितरद्वा सदाश्रयम् । चतुर्वर्गफलोपेतं चतुरोदात्तनायकम् ॥ नगरार्णवशैलर्तुचन्द्रार्कोदयवर्णनैः । उद्यानसलिलक्रीडामधुपानरथोत्सवैः ॥ विप्रलंभैर्विवाहैश्च कुमारोदयवर्णनैः । मन्त्रदूतप्रयाणाजिनायकाभ्युदयैरपि ॥ अलंकृतमसंक्षिप्तं रसभावनिरन्तरम् । सर्गैरनतिविस्तीर्णैः श्राव्यवृत्तैः सुसन्धिभिः । सर्वत्र भिन्नवृत्तान्तैरुपेतं लोकरंजकम् । काव्यं कल्पान्तरस्थायि जायते सदलंकृति ॥ (काव्यादर्श, १, १४–१९).

type. That the great *mahākāvyas* of Kālidāsa, Bhāravi and Māgha were constantly before Rājanātha when he composed his own poem is evident even in a cursory perusal of the poem. Conscious parallelisms abound in it. The choice as hero, of a living contemporary, in lieu of one famous in epic or purāṇic legend, like Arjuna or S'rī Kṛṣṇa, or S'rī Rama, will not mark a difference between the work of Ḍiṇḍima and of his great models, on the ground that he dealt with a historical person while they only glorified legendary characters. The distinction would not be obvious to a pious Hindu, to whom the heroes of legend are as vivid and historical as those whom he saw every day. Treating a living king, in a *mahākāvya*, like a hero of legend, would not therefore appear as incongruous then as it would do now. It would have an additional merit. The hero (*nāyaka*) of a *mahākāvya* must be a person of outstanding prowess and nobility (*dhīrodātta*). Mere selection of a living king as a *nāyaka* in a *mahākāvya*, which in every respect tries to be true to type, is indirect but very high praise of the ruler. It carries the implication that he is as eminent as the great heroes of legend. But, what such a composition gains in regal appreciation in this way it loses in its value to a historian.

It is important to bear this in mind as there is a tendency, owing to the paucity of indigenous historical literature, to over-value the few works which have come down. Some rulers (like Akbar for instance) are fortunate, from the standpoint of the historian, in having been painted by both panegyrists and detractors, open or secret. In such cases, one can strike the balance and arrive at approximately correct estimates of the rulers, after careful examination of the conflicting evidence. This help we do not possess in regard to the kings commemorated by the Ḍiṇḍimas.

Poems of the kind and the activity of members of such a gifted family throw valuable side-light on aspects of life in their age. To begin with, the migration of the Ḍiṇḍimas (and a few families like theirs) in Coḷa times from Bengal is a further instance of the importation of S'aiva priests from Bengal, of which we have evidence in the records of the great temple at Tanjore. S'aivism in South India, under the great Coḷas, seems to have been reinforced by such transfusions. The gradual merger of the immigrants with the local Brāhmaṇas is noteworthy. It is curious that the efflorescence of such imported scholars, who were naturally more at home in Sanskrit than in the spoken tongues of the peninsula, was delayed by at least two centuries, beyond the epoch of the Imperial Coḷas, to the great revival of classical literature and traditions, which preceded and followed the establishment of the powerful Hindu kingdom of Vijayanagara, and its constitution as the rallying place for indigenous religion and culture, that were threatened with extinction through the spread of militant Islam into the Dakhan, by military adventurers devoid of learning or the love of it. It is remarkable that dynastic vicissitudes did not arrest the steady growth of literature and the revival of Sanskrit scholarship and vernacular literature that shared the new stimulus during the two hundred and fifty years which witnessed the glory of Hindu Rāj in South India. Kings of the epoch not only patronized learning and poetry but tried to become famous as authors. The diffusion of the new learning extended to women as to men.[1] What was taking place in contemporary Europe from the fourteenth to the sixteenth centuries in the

[1] Cf. Gaṅgādevi's *Madhurāvijayam* (14th century), Tirumalāmbā's *Varadāmbikāpariṇayam*, a *Campukāvya* on Acyutarāya's marriage to his favourite queen, and Madhuravāṇi's *Rāmāyaṇa*, (Ç. 1625 A.D.).

Renaissance is duplicated in South India. Minor chiefs did as much to strengthen the movement as powerful dynasties. The conservation of the old culture went on hand in hand with the progress of the new, in a healthy fusion of the two.

The Ḍiṇḍimas were devotees of S'iva. Their migration to South India and the early patronage of the family were due to it. The epigraphs of the family (in their village of Mullandram) show pronounced S'aiva bias. Rājanātha's father, who wrote in the troubled days of quick change of rulership, which preceded the accession of Kṛṣṇadeva Rāya, and could choose his own subject for literary exercise, wrote a poem of a pronouncedly S'aiva tenor, the *Vīrabhadravijaya.* But, when a poet has to commemorate a royal patron, his personal bias must give place to that of his king.[1] He who reads the *Acyutarāyābhyudaya*, with its hymns to Viṣṇu, and *maṅgalas'lokas* on Viṣṇu, might think differently. Acyutarāya, it is well-known, spent the years of early manhood at Chandragiri, under the shadow of the holy hill of S'rī Veṅkaṭes'vara. He undoubtedly felt that his accession to the throne, immediately after his great brother, was a result of divine intervention, and he showed his gratitude in liberal gifts to Viṣṇu shrines at Tirupati and elsewhere. He had probably lived for years at Chandragiri (which had been the chosen home of S'āluva Narasimha, from its shrine of Narasimha) in dignified internment. When he received news of his succession, he lost no time in getting crowned, the lustration being done by water from S'rī Veṅkaṭes'vara's conch. The formal coronation followed later at Vijayanagara. The installation of his son as *yuvarāja*, in the coronation at the capital, was probably an attempt to provide a successor, and defeat

[1] When opportunity occurs the *S'iva-bhakti* shows itself, *e.g.* Cantos 5 and 11 of *S'āluvābhyudaya.*

the possibility of the surviving brother Sadās'iva succeeding just as Acyuta had succeeded Kṛṣṇadeva. S'āluva Narasimha had a fortress at Kalahasti, within riding distance of Tirupati, and Kalahasti was the great S'aiva shrine of the area. A third coronation there, which is mentioned in a local record at Kalahasti, was perhaps subsidiary, and the result of both the desire to placate S'iva and the worshippers of S'iva in the kingdom.[1] Kings may have preferences but they cannot well be exclusive.

The reign of Acyutarāya was not long. The ending of the poem with the triumphal entry after the victory over the *Hayapati* (the Bijapur Sultan), which took place in 1535, makes it necessary to fix the date of its composition after this date. It could not have been far removed from the date. An auspicious event of the nature of such an entry will be the most appropriate occasion for a commemorative poem. Poets cannot allow their afflatus to get cold.

Mr. Krishna Aiyangar has endeavoured to extract from the poem all the historical matter that can be drawn from it. With some of his conclusions, it may be possible not to agree. But, in completing a valuable *mahākāvya* of the Silver Age of Sanskrit learning in the Dakhan and South India, and in editing it with the apparatus of modern scholarship, he has laid students of both Sanskrit and History under a great debt. They would wish that other poems, which reflect the spirit of the age, like the *S'āluvābhyudaya* of the elder Rājanātha may also be given to the world in the *Brahmavidyā*, and such works as the *Madhurāvijayam*, of which the printed edition is based on a solitary, fragmentary and damaged manuscript, be republished with the additional material now available. Work of the kind will be a prelude for an adequate

[1] The coronation at Kalahasti is not mentioned in the poem.

survey of the achievements, and the services to culture and scholarship of the great rulers of South India, whose enlightened patronage has started the debate as to whether the correct name of their capital is not the City of Learning (*Vidyānagara*) rather than the City of Victory (*Vijayanagara*).

NEW DELHI
31st January, 1945

K. V. RANGASWAMI

PREFACE

WITH the present instalment of the *Acyutarāyābhyudaya* issued as No. 49 of the Adyar Library Series, the complete text of the work is now available to the scholars in print. The work was undertaken in 1941 and was published in the *Brahmavidyā* or the *Adyar Library Bulletin* as one of its serial publications and is therefore completed through the *Bulletin*. Even as it is, manuscripts of the work have been borrowed from Santiniketan in the north-east to Trivandrum in the far south. Publication is the only sure method of preserving our literature against complete loss.

Besides the edition of the work with the first six cantos by the Vani Vilas Press in 1907, a second edition of the *Acyutarāyābhyudaya* was published in 1908, with only the first three cantos, with a Sanskrit commentary by S'vetāraṇyam Narayana Sastri and with English translation and notes.

I am indebted to the authorities of the Adyar Library for having given me all the necessary facilities for carrying the work to a successful conclusion. To Dr. G. Srinivasa Murti, Director, Adyar Library, I record my most grateful thanks not only for including the work in the series but also for the kind encouragement which I have received at every stage. Dr. C. Kunhan Raja the Editor of the *Bulletin* furnished the necessary space for the publication through the *Bulletin* with cordiality and readiness. Dr. V. Raghavan of the Madras University extended his co-operation from the very first and kindly furnished me with the list of manuscripts of the work for collation. Pandit A. Ramanatha Sastri of the Sri Venkateswara

Sanskrit College, Tirupati, helped me throughout in the collation of the manuscripts and in the preparation of the press copy. I have also received help in the correction of the proofs from S'rīmadubhaya S. Narayanacharya—my revered father—who inspite of his old age and diminishing eyesight read through the work, corrected errors and suggested the selection of suitable readings. The Vasanta Press has left nothing to be desired even in these difficult times.

I cannot adequately express my grateful thanks to my revered Professor Sri Rao Bahadur K. V. Rangaswami Aiyangar for the ' Foreword ' which he has so kindly furnished to this work. That he should have been able to find the necessary time to write it in spite of the heavy literary engagements which he has contracted augurs well, as the book goes forth with the benediction of a historian whose eminence as a scholar, educationist and administrator is well-known.

ADYAR LIBRARY — A. N. KRISHNA AIYANGAR

8th February, 1945

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INTRODUCTION

It has often been mentioned by western orientalists that professedly historical writings do not find a place in Indian literature, and even when such works are found, their value as recording the true versions of historical transactions was doubtful, in as much as the works were often written by court-panygerists who indulged in exaggerated accounts to please their patrons. The first half of the charge lost some of its force when works like the *Harṣacarita* [1] of Bāṇa were brought to the light and edited and translated; and even Dr. Vincent Smith accepted that Bāṇa gave "much accurate and valuable information wrapped up in tedious, affected rhetoric." [2] The importance which we should attach to casual references to historical transactions in Indian literature has been amply illustrated by the publication of the *Sources of Vijayanagar History* [3] by the University of Madras, in 1919. And these references which afford historical data in an uncommon degree and which cannot be looked for elsewhere, have often been neglected. The use made of the *Sources of Vijayanagar History* in the reconstruction of historical events, subsequent to its publication, has not only justified the hope about the

[1] *Harṣacarita*. There are several editions available. The Oriental translation Fund Series has a translation of the work by E. B. Cowell and F. W. Thomas, 1897.

[2] *Oxford History of India*. Vincent A. Smith, 1923, Second edition, p. 168. See also pp. xix and 165 as to how Dr. Smith has estimated the value of the *Harṣacarita* for historical studies.

[3] *Sources of Vijayanugar History*, University of Madras, 1919. Cited as *Sources*.

discovery of new material in our hidden literary works but has even speeded up the publication of important as well as works of a professedly historical or biographical nature.

The *Acyutarāyābhyudaya* of Rājanātha Diṇḍima is an historical kāvya describing the early life, career and achievements of the Emperor Acyutarāya of Vijayanagar. It is a *kāvya* in twelve cantos. The first six cantos were published in the Vani Vilas Series, Srirengam, in 1907.[1] But the attempt was not followed up to complete the second set of six cantos. The *Sources of Vijayanagar History*, 1919, published relevant historical extracts from the work from most of the cantos excepting cantos 1 and 9[2]. It is also stated that that the manuscript used for the *Sources* was incomplete and contained only 37 verses for the last canto.[3] The present edition is complete and starting from the seventh canto of the work ends with the twelfth canto, the last verse bearing No. 39.

THE VALUE OF THE ACYUTARĀYĀBHYUDAYA

If we should attach great importance to even casual references in literature as recording important historical data our expectation in finding reliable and true accounts in works like the *Acyutarāyābhyudaya* should be even higher. Such an expectation is justified by the *Acyutarāyābhyudaya* of Rājanātha Diṇḍima. Its value as an historical document is unique. There is not a single transaction recorded in the entire work which stands uncorroborated either by other literary works or by epigraphical testimony. The statements made by Rājanātha

[1] Edited with the commentary of Abhinava Bhaṭṭa Bāna, Mahāmahopādhyāya R. V. Krishnamacharya, Vani Vilas Press, Srirengam, Sargas 1 to 6; 1907.

[2] *Sources*, pp. 158-170.

[3] *Ibid*, p. 170

stand on a higher level of accuracy than even the recorded testimony of the western travellers in their accounts, on which we have had to rely all these years. The work can be used even as a corrective on more than one occasion to reduce the confused mass of the several accounts of the various travellers to a sensible form and find corroborative testimony in the *Acyutarāyābhyudaya* and other literary and epigraphic records. Dr. Venkataramanayya has only stated the bare truth when he observed :

> " Rājanātha Diṇḍima Acyuta's poet-laureate wrote two poems the *Acyutarāyābhyudayam* and the *Bhāgavatacampu*. The former is an historical *kāvya* in which the author describes the early career of his master. Though Diṇḍima clothes the events in poetical garb, they are nevertheless genuine. Therefore his poem should be regarded as the most valuable contemporary document of Acyuta's reign." [1]

This is only a conservative estimate of the real value of the work for purposes of an historical study of the transactions that have been narrated and recorded therein. A critical study of the work reveals that as a contemporary of Acyutarāya the account of Rājanātha is not only genuine but absolutely dependable. The remarkable corroboration of the facts recorded in the poem, even to the minutest details by inscriptions of the same Emperor must enhance the value of the work to the student of history.[2] There is not a single historical transaction which does not have its corresponding inscriptional side. In fact, the work betrays too much of the intimate connection of the poet with the Emperor and his family. His remarkable powers of composition, memory for historical facts and transactions recorded in the *dānaśāsanas*

[1] *Studies in the History of the Third Dynasty of Vijayanagar*, Dr. N. Venkataramanayya, (University of Madras), 1935, p. 424.

[2] This is illustrated by a series of notes, at each corresponding place,

of the period, the details connected with the incidents of the life of his patron, are all reflected in the work. As the poet-laureate of Acyuta he must have had personal access to the Emperor and the knowledge and testimony of Rājanātha must be accepted as final in the determination of the correct data, even against the accounts of foreign travellers whose intimacy and knowledge of the country and its Emperor can not hold against the testimony of Rājanātha. For, who else could write the life of Acyuta with such accuracy except one who must have known all the events and details of the life of his patron.

ANCESTRY OF THE AUTHOR

The justification for the above view is to be found in the intimate connection between the reigning house of Vijayanagar and the poets of the Diṇḍima family.[1] Notwithstanding the rise and fall of the dynasties, the poets of the Diṇḍima family continued to be patronized throughout.[2] An ancestor of the author of the *Acyutarāyābhyudayam* with the name Aruṇagirnatha Diṇḍima Kavisārvabhauma was a great friend of Devarāya II, and obtained from him the grant of a *Nandavana* which he created into an *agrahāra* with the names *Praudhadevarāyapura*, Mūlāṇḍam or Mullandram, Sārvabhaumapuraṃ, and Diṇḍimālayam.[3] His son Rājanātha was a contemporary of

[1] See my paper on the Diṇḍima Poets and the Kings of Vijayanagar in the *Annals of the Bhandarkar Oriental Research Institute Silver Jubilee Volume*, 1942, pp. 23-29.
[2] *Ibid.*, p. 29.
[3] *Ibid.*, p. 25; The *Vibhāgaratnamālikā* R. No. 1738 *(d)* of the Government MSS. Library, Madras, assigns reasons for everyone of the names cited above in *vv*. 116-120.

प्रौढदेवो ददौ यस्मात् प्रौढदेवपुरं तथा । सार्वभौम: स्वयं कर्ता सार्वभौमपुरं तत: ॥ यत्र स्थितानां विदुषां सामान्यं डिण्डिमं यतः । डिण्डिमालयमित्यस्य नाम प्रोक्तं तृतीयकम् ॥ मूला इति हि विद्वांस: तेषामण्डं समाश्रयः । मूलाण्डमिति तन्नाम तस्माद्वक्ष्यन्ति वै बुधा: ॥

Narasinga Sāluva (1485-6 to 1492-3) son of Guṇḍa and wrote the *Sāluvābhyudaya.*[1] The various titles which this Rājanātha had are found in the colophons at the end each sarga of the *Sāluvābhyudaya* along with the birudas of his master and patron. These colophons furnish important details which help to fix the various members of the family in their proper times.[2] This Rājanātha was followed by his son Kumāra Diṇḍima Kavi Aruṇagirinātha Sārvabhauma, the author of the *Vīrabhadravijaya.*[3] He distinguished himself with the title *Ṣadbhāṣaṣārvabhauma.*[4] He must have been the contemporary of Vīra Narasimha of the Tuluva line and his father Narasa Nāyaka. For, at the time Acyuta came to the throne, Rājanātha the author of the *Acyutarāyābhyudayam* had come to prominence. The author of the *Vīrabhadravijaya* was alive at the time of the great Kṛṣṇadevarāya whom he celebrated along with Kavi Dhūrjaṭi. His son Rājanātha composed the *Acyutarāyābhyudayam.* There is a private inscription at the temple of Svayambhūnātheśvara at Mullandram by one Gangaiyāḍi Nācciyār wife of Kumāra Diṇḍimar Aṇṇāmalaināthar recording the *pratiṣṭhā* of a subshrine for Aṇṇāmalinātha in the temple of Svayambuūnātheśvara, for the attainment of *S'ivasāyujya* for both herself and her husband.[5] This is dated 31st May 1550. This Gaṅgaiyāḍi Nācciyār and her husband were the parents of the author of the *Acyutarāyābhyudayam.* The remarkable coincidence of name Veda s'ākha, sūtra and gotra cannot be accidental.[6]

[1] *Descriptive Catalogue of Sanskrit MSS.*, Madras, Vol. XX, Nos. 11818 and 11819.

[2] *Ibid.*, p. 7901,-3 ; *Festschrift Prof. P. V. Kane*, p. 4.

[3] *Ibid.*, p. *Adyar Library Bulletin*, Vol. V. part 2, p. 63.

[4] *Triennial Catalogue of Sanskrit MSS.*, III, A., R. No. 2090 (*d*) p. 2834.

[5] *Adyar Library Bulletin*, Vol. V, 1941, pp. 59-68 where I have edited two Diṇḍima inscriptions from Mullandram and examined also other inscriptional evidence relating to them.

[6] *Ibid.*, pp. 62-3, paragraph 7 and pp. 65-6, paragraph 11.

Claiming descent from such a distinguished line of poets running to several generations and with the intimate connection of the royal favour maintained unbroken throughout the times, it is but natural that Rājanātha should have had the necessary equipment for the task undertaken by him. We may even say that his statements have the official stamp of the Court for veracity. That Rājanātha was the poet-laureate of Acyuta is recorded by Gururāma in his drama the *Ratnesvaraprasādana.*[1] Gururāma was the grandson by a daughter of this Rājanātha as he states in the *prasthāvanā* :

> *Sāhityasāmrājyapaṭṭābhiṣiktasya Rājanāthakaveḥ dauhitratānukūlavāgvilāsāḥ. . . . Gururāma nāmā kaviḥ etc.*[2]

These tend to point to the conclusion that Rājanātha had all the necessary equipment and qualification and was fully conversant with the historical transactions that took place and the historical documents that were drawn in the period.

A tradition recorded about Appaiya Dīkṣita has been noted by Mr. Y. Mahalinga Sastri that a Sārvabhauma Diṇḍima Kavi visited him in his advanced age while the Dīkṣita was barely twenty years.[3] But the suggestion of Mr. Sastri that he would identify this Sārvabhauma with the author of the works *Bhāgavatacampu, Sāluvābhyudayam* and *Acyutarāyābhyudayam* has to be taken with a little caution. I have already pointed out from internal evidence that the authors of *Sāluvābhyudayam* and *Acyutarāyābhyudayam* were different from each other and that the former was the

[1] Edited by Professor P. P. Subrahmanya Sastri, B.A. (Oxon), Madras Government Oriental Series No. 5, 1939; *Adyar Library Bulletin*, 1941, Vol. V, part 2, p. 61, *note* 2.

[2] *Ratnes'varaprasadna*, p. 3.

[3] *Journal of Oriental Research*, Vol. III, p. 157.

grandfather of the latter.[1] The title *Diṇḍimakavisārvabhauma* seems to have been held hereditarily by the descendants of Aruṇagirinātha Diṇḍimakavisārvabhauma the first member of the family who acquired the title and is identified with the author of the *Tirupugaḷ* and as a contemporary of Devarāya II of Vijayanagar.

Narasa Nāyaka and His Predecessors

The *Acyutarāyābhyudaya* begins with the pious desire that the Lord Veṅkaṭes'vara of Tirupati be pleased to protect Emperor Acyutarāya.[2] The purāṇic geneological table is traced through the Moon, Budha, Purūravas, Āyus, Nahuṣa, Yayāti and Turvasu. In course of time many kings reigned in the family. One such descendant of the Moon was Timmabhūpa.[3] From this brave Timmabhūpa, whose main wealth consisted in his fame, was born Īs'varabhūmipāla.[4] He had two sons Nṛsimha and Timma, through his wife Bukkama.[5] Narasa or Nṛsimha was the delight of the people even from his birth. He defeated the Muhammadan ruler of Mānavadurga and captured him alive but permitted him to retain his kingdom after submission thus revealing both his valour and generosity.[6] In another encounter he caused the Kaveri to be bridged near Srirangapattanam and brought to book the

[1] *Adyar Library Bulletin*, Vol. V, part 29, p. 63.

[2] I, 2. अव्यादपूर्वो निधिरागमानामाद्योत्रृषाद्रेः पतिरच्युतेन्द्रम् ।

[3] I, *vv*. 5-22. Verse 23 mentions Timmabhūpa तेषु प्रतीतोऽजनि तिम्मभूपः ।

[4] श्रीतिम्मभूपाज्जितभूस्ततोभूत् यशोधनादीश्वरभूमिपालः ॥

[5] I. *vv*. 25-28.

[6] I. *v*. 29.

महीपतिर्मानवनामदुर्गं शकाधिनाथेन समं गृहीत्वा ।
स्फुटीचकारास्य पुनर्वितीर्य शौर्यं तदौदार्यमवार्यचर्यम् ॥

recalcitrant governor of the place.[1] He then proceeded to Madura where he sent the Marava ruler to heaven and reduced the country to order.[2] Koneṭirāja who next experienced the weight of his arms was driven out from the field of battle with his elephant corps.[3] He performed the Sixteen great dānas as a daily routine.[4] His enemies had to take refuge in the forests and suffer.[5]

The purāṇic geneology described by Rājanātha agrees in all particulars with those contained in the Kaḍalāḍi and Unamanjari Plates of Acyutarāya,[6] the Kuḍiyataṇḍal plates of Vīra Narasiṃha,[7] the Bevinahaḷḷi grant of Sadāsiva [8] and the Kanchipuram plates of Kṛṣṇadevarāya.[9] The two Copper Plate grants of Kṛṣṇadevarāya [10] to the temple at Srirangam contain an identical geneology. So far epigraphy supports the statements of Rājanātha. Literary works of the time do not lag behind. The *Varadāmbikāpariṇayam* [11] of Tirumalāmbā, a queen of Acyuta, gives the same information regarding the ancestry of her lord. Describing the achievements of Narasa Nāyaka, Tirumalāmbā mentions the capture of Mānavadurga from the Suratrāṇa,[12] his bridging the Kaveri near Srirangapattana

[1] I, 30. प्रायोऽर्णवे सेतुकृतोऽवतारः प्राग्जन्मसंस्कारवशाद्विषः। सेतुं विधायाम्भसि सह्यजायाः श्रीरङ्गपूर्वां नगरीं जहार ॥

[2] महेन्द्रलोकं मरवाय दत्वा मध्ये समीकं मधुरां स जह्रे। I, 32.

[3] I, 33.

[4] I, 34, दानान्यहो षोडश विश्रुतानि जातानि दैनंदिनमेव कृत्यम्।

[5] I, 36.

[6] *Epigraphia Indica*, Kaḍalaḍi Plates. XIV, No. 22, pp. 311-323 ; Unamanjari Plates, *Ep. Ind.*, III, pp. 147-158.

[7] *Ibid.*, Vol. XIV, No. 17, pp. 231-240.

[8] *Ibid.*, Vol. XIV, No. 16, pp. 210-231.

[9] *Ibid.*, Vol. XIII, pp. 126-9.

[10] *Ibid.*, Vol. XVIII. pp. 160-169.

[11] Edited by Dr. Lakshman Sarup, (Lahore) ; extracts from the *Varadāmbikāpariṇayam* are found in the *Sources*, pp. 172-176.

[12] *Sources*, p. 175 ; सुरत्राणः प्राणत्राणपरायणः दुर्गमं मानवदुर्गं तत्क्षणमध्यरुक्षत्।

and the capture of that city as being a more difficult task than the capture of Laṅkā by Raghupuṅgava or S'rī Rāma, since Rāma's Bridge was constructed on motionless water while Narasa built his bridge on the running waters of the Kaveri [1] and his march to and occupation of Madura.[2] She further adds that Narasa marched to Gokarṇa [3] having already captured the fort of Taras'ingi. The printed edition of the *Varadāmbikāpariṇayam* reads *Mataras'iṅgyabhidham* for Taras'ingi.[4] But the success of Narasa over Konetirāja and his elephant corps finds no mention in the latter work. Apparently the campaign against the Cola king and the march of Narasa to Setu and Rāmes'vara which Narasa lead to a successful conclusion should be equated with it.[5] The Conjeevaram plates of Kṛṣṇadevarāya fully support the statements of both Rājanātha and Tirumalāmbā [6] as to the valour and achievements of Narasa Nāyaka. The construction of the bridge over the Kaveri and the capture of Srirangapattana, the defeat of the Cola, Cera and Pāṇḍya called Mānabhūṣā [7] and the performance of the sixteen Mahādānas are all recounted in

[1] *Sources*, p. 174 ; स्थिरे जले सेतुरकारिपूर्वं तदद्भुतं नेति कवेरजायाः । सेतुं प्रवाहेषु गुणाभिरामः चित्ते सतामद्भुतमप्यबध्नात् ॥ (Lahore edn. p. 83.)

[2] *Sources*, p. 174 ; प्रविश्य मधुरापुरीं तत्रत्य नृपोपढौकितसमस्तवस्तुजातः etc.

[3] *Sources*, p. 174 ; दुर्गं प्रगृह्य तरशिङ्गभिधं विपक्षात् स्वर्गं विरोचनसुतादिव शार्ङ्गपाणिः । गोकर्णनाथमनमत् सुतदाररोधक्रोधादिवापरपयोनिधिना परीतम् ॥

[4] *Vardāmbikāpariṇayam*, (Lahore edition), p. 81.

[5] The valour of Narasa against Konetirāja is mentioned in the *Acyutarāyābhyudayam* as a special exploit of merit.

[6] See also Udayambākkam grant of Kṛṣṇadevarāya. *Epigraphia Indica*, XIV, pp. 168-175.

[7] Arikesari Parākrama Pāṇḍya (S'aka 1344-88) and the builder of the *gopura* of the Vis'vanātha temple at Tenkasi was a great devotee of S'iva. He was also known by the title of *Mānābharana* or *Mānakavaca*. He has been equated with the ruler Mānabhūṣā or Mānābharaṇa conquered by Narasa Nāyaka, *Ep. Ind.* IX, p. 336 ; see also *Sources*, pp. 9 and 10 and *Travancore Archaeological Series*. No. 6, p. 54 *f*.

suitable language.[1] It requires no great effort to point out that Rājanātha has been careful in his account of Narasa's life to state only real achievements and not imaginary details as other court panygerists.

Vīra Narasimha and Kṛṣṇadevarāya

The successors of Narasa are noticed only briefly to lead to the hero of the work Acyuta and his achievements. Narasa Nāyaka had three wives, Tippāmbikā, Nāgāmbikā and Obamāmbā.[2] Tippāmbikā gave birth to Vīra Narasimha; Nāgāmbikā became the mother of Kṛṣṇadevarāya and Obamāmbā was the mother of Acyutarāya.[2] The great quality of Vīra Narasimha, in the opinion of Rājanātha, was his generous disposition by which he gave away all his wealth so freely that he drove away *daridratā* (or poverty and want)

[1] *Ibid., Udayambākkam grant*, ll. 8-10.

विविधसुकृतोद्दामे रामेश्वरप्रमुखे मुहुः मुदीत हृदय स्थाने स्थाने व्यधत्त यथाविधि । बुधपरिवृतो नानादानानि यो षोडश त्रिभुवनजनोद्गीतं स्फीतं यशः पुनरुक्त यथा विधि ॥

कावेरीमाशु बध्वा बहलजलभरां यो विलङ्घ्यैव शत्रून् जीवग्राहं गृहीत्वा समिति भुजबलात्तं च राज्यं तदीयम् । कृत्वा श्रीरङ्गपूर्वं तदनु निजवशे पट्टणं यो बभासे कीर्तिस्तम्भं निखातं त्रिभुवनभुवनस्तूयमानापदानः ॥

चेरं चोलं च पाण्ड्यं तदपि च मधुरावल्लभं मानभूषं वीर्योदग्रं तुरुष्कं गजपति नृपतिं चापि जित्वा तदन्यान् । etc.

See *Sources*, p. 106 where the same achievements are attributed to Narasa by Nandi Trimmaṇa in his *Pārijātāpaharaṇamu* dedicated to Kṛṣṇadevarāya. The capture of Mānavadurga, the taking of S'rīraṅgapaṭṭaṇa and the performance of the sixteen dānas all find a place in the introductory portion of this work.

[2] *Acyutarāyābhyudayam*, I, 52.

तिस्रो नृपस्येत्यभवन्नभीष्टा तिप्पाम्बिका तासु च नागमाम्बा ।
पट्टाभिषिक्ता पतिदेवतानामुत्तंसभूषामणिरोबमाम्बा ॥

from among the Brahmaṇas of his kingdom.[1] Not less significant was his valour for he permitted his enemy *sāmantas* to be released from prison which indicated his fearlessness as well as self-confidence.[2]

The great Kṛṣṇarāya, the most famous of the line, succeeded Vīra Narasimha.[3] His very coronation was enough to cool down the enthusiasm of his enemies to fight against him.[4] Among his achievements should be counted the capture of Koṇḍavīdu and other fortresses as also several of them in the territories of the Gajapati.[5] He further errected a jayasthambha at Puṭupeṭṭanūrapura which the *Sources* indentifies with Peṭṭanūrapura near Simhādri.[6]

Of the two qualities of Vīra Narasimha praised by Rājanātha generosity and fearlessness, the generous donations of that monarch receive confirmation in the Conjeevaram Plates of Kṛṣṇadevarāya.[7] His gifts at Chidambaram, Kālahasti, Veṅkaṭādri (Tirupati), Kāñcī, S'rīs'aila, S'onas'aila (Tiruvannamalai), Ahobala, Saṅgama, S'rīraṅgam, Kumbhakoṇa, Gokarṇa, Rāmesetu and other places have been praised by all Brahmins from the south to the north. Some of the dānas are named such as Brahmāṇḍa, Vis'vacakra, Ghaṭa,

[1] *Ibid.*, I, 53 and III, 17.

[2] *Ibid.*, I, 54.

[3] *Ibid.*, III, 18. अनन्तरं कीर्तिधुरन्धरोऽभूत् सकृष्णराय: सकलां वसुन्धराम् ।

[4] *Ibid.*, III, 18. अमुष्यशीर्णैरभिषेकवारिभिः शशाम विद्वेषणशौर्यपावक: ॥

[5] स कोण्डवीटिप्रमुखानि सङ्गरे महान्ति दुर्गाणि मतङ्गजेशितु: ।
पुरा गृहीत्वा पुट्टुपेट्टनूपुरे न्यधादथ स्तम्भमसौ महाबल: ॥ III, 19.

[6] *Sources*, p. 158.

[7] *Epi. Ind.*, XIII, pp. 127-8. *vv.* 15-16. नानादानान्यकार्षीत्कनकसदसि य: श्रीविरूपाक्षदेवस्थाने श्रीकालहस्तीशितुरपि नगरे वेङ्कटाद्रौ च काञ्च्याम् । श्रीशैले शोणशैले महति हरिहरेऽहोबले सङ्गमे च श्रीरङ्गे कुम्भघोणे हततमसि महानन्दतीर्थे निवृत्यै ॥ गोकर्णे रामसेतौ जगति तदितरेष्वप्यशेषेषु स्थानेष्वालब्धनानाविधिबहलमहादानवारिप्रवाहै: ॥

Mahābhūtaghaṭa, Ratnadhenu, Saptasāgara, Kalpataru or Kalpapādapa, Kalpalatā, Suvarṇadhenu, Suvarṇabhūmi, Hiraṇyās'varatha, Tulāpuruṣa, Gosahasra, Suvarṇās'va, Hemagarbha, Hemagajaratha and Pañcalāṅgala. Every one of these is elaborately treated in the dāna part of the *Kṛtyakalpataru*[1] and in the dāna portion of Hemadri's *Caturvargacintāmaṇi.*[2] That he was able to put behind the descendant of the Saluva line and assume sovereignty in spite of the opposition of some of the nobles, might probably justify the claim of Vīra Narasimha.

The achievements of Kṛṣṇadevarāya have been so much written about that they do not require to be recounted. But the capture of Koṇḍavīḍu and the appointment of Nādindla Gopa Mantrī as the Governor of the fortress, the war with the Gajapati king, the defeat of the Orissan armies and Kṛṣṇadeva's march into the territories of the Gajapati are all historical facts. The Koṇḍavīdu[3] and Kās'a inscriptions[4] as also the Ahobilam record[5] and the Mangalagiri Pillar inscription[6] will bear testimony to the facts of the campaigns. The construction of a jayastambha at Puṭapeṭṭanūpura is noticed in the *Sources*[7] and identified with Poṭṭunūrapura near Simhādri, where, according to the *Amuktamālyadā*, *Manucaritra* and other contemporary works, he is said to have planted his pillar of victory. The characteristic quality of Kṛṣṇadeva noted by Rājanātha is his great prowess with which he subdued his

[1] *Dāṇkāṇda* of the *Kṛtyakalpataru* of Lakṣmıdhara, Gaekwad Oriental Series No. 92, 1942 edited by Professor K. V. Rangaswami Aiyangar.

[2] *Caturvargacintāmaṇi*, Bibliotheca Indica Series, No. 72, Vol. I, Dānakhaṇda.

[3] 242 of 1892 ; *Ep. Ind.*, VI, p. 230.

[4] *Ep. Ind.*, VI, p. 131 ; 255 of 1892.

[5] 64 of 1915.

[6] *Ep Ind.*, VI, p. 108 ; 257 of 1892.

[7] *Sources*, p. 158.

enemies and the heights to which his fame rose.[1] On both occasions when he speaks about Vīra Narasimha the great gifts of the king find prominent mention.[2]

ACYUTA AND HIS CORONATION

Acyutarāya the younger brother of Kṛṣṇadevarāya succeeded the latter to the throne. He was not present at the capital during the last days of Kṛṣṇadeva and had to be brought to Vijayanagar or Vidyānagarī from elsewhere, while grand preparations were in progress for his coronation.[3] Acyuta was crowned once at Tirupati before God Venkaṭeśvara from the water in the divine Conch, held in the hand of the deity,[4] before the actual coronation at the capital. Emphasis is laid on this point by Rājanātha a second time in the third canto.[5] Great was the rejoicing in the city of Vijayanagar which was decorated for the occasion in the best style.[6] Acyuta and his queen Varadāmbikā were consecrated as king and queen regnant and their son Cinna Veṅkaṭādri as Crown-Prince and Heir-Apparent.[7]

[1] *Acyutarāyābhyudayam*, I, 53. कीर्त्याकरोऽजायत कृष्णरायः ।
I, 54, referring to Kṛṣnarāya अन्योऽपि वैगुण्यपुषा परेषाम् ।

[2] I, 54 and pertaining to Vira Narasimha आद्यस्तयोः दैन्यमुषा द्विजानाम् ।

[3] *Acyutarāyabhyudayam* III, 20.
. . . . पदेऽभिषेक्तुं तमथाच्युतप्रभुम् ।
कुलादिकूर्मोरगकुञ्जराग्रणीश्रमापहृत्यै समनाहि मन्त्रिभिः ॥

[4] *Ibid.*, v. 23'
प्रणामशीलः फणिशैलशासितुः कदाचिदग्रे करशङ्खवारिणा ।
पयोधिकाञ्चीपरिणेतृतास्पदे पदेऽभिषिक्तः स परंपरागते ॥

[5] *Ibid.*, v. 36. कृताभिषेकः कृपया पुरा हरेस्स एष सांराज्यपदेऽभिषिच्यत ।

[6] *Ibid.*, vv. 25 to 32.

[7] III, 48, कृताभिषेका सलगक्षितीशितुर्वरात्मजासीद्वरदाम्बिका वधूः ।
III, 52, अनेन राज्ञा चिनवेङ्कटाद्रिरप्ययोजि लक्ष्मीं युवराजपूर्विकाम् ।

This account of the coronation of Acyuta is corroborated by other sources. Acyuta was somewhere in the neighbourhood of Tirupati and Kalahasti, probably at Chandragiri which was the most important fortress in that locality.[1] A third coronation at Kalahasti is recorded in the Kālahastīs'vara temple at Kalahasti corresponding to 21st October 1529 A.D.[2] Two inscriptions from Conjeevaram[3] give the 5th tithi of the second half of the solar month of Vṛs'cika, Virodhin corresponding to 20th November 1529. Assuming that Kṛṣṇarāya died about the middle of 1529 (May to October), the coronations mentioned in the three different places should have succeeded one another, and as Tirupati and Kalahasti are within striking distance of each other they must have preceded the grand coronation at Vijayanagar. Kṛṣṇarāya worshipped Veṅkaṭes'a at Tirumalai and Kālahastīs'vara at Kalahasti on the same day and had it recorded in his epigraphs, thus practically demonstrating the possibility of a quick ride between Tirupati and Kalahasti.[4]

The first act of importance mentioned in the *Acyutarāyābhyudaya* is the statement made by the minister to Acyuta at the *Veṅkaṭavilasamaṇṭapa* wherein the rebellion of one Sellappa and his conjunction with the ruler of Tiruvaḍi are reported.[5] Some of the tributary kings had not sent in

[1] *Studies in the Third Dynasty of Vijayanagara*, p. 13 and T. T. Devasthanam *Report*, Vol. I, p. 220 ; *Sources*, p. 161.

[2] 157 of 1924. Another inscription, 182 of 1924 records the gift made by Acyuta on the day of his coronation at Kalahasti—in Virodhi, Kārtika bahula pañcami (or 21st Oct., 1529 A.D.) and is dated 27th July, 1532.

[3] 49 and 50 of 1900.

[4] 151 and 162 of 1924

[5] IV, *v*. 46.

एकदा तु सचिवो यथाक्रमं प्रेषितप्रणतराजराजिकम् ।
प्राप्य वेङ्कटविलासमण्टपे प्रश्रयेण निजगाद पार्थिवम् ॥

their usual dues.[1] Sellappa had run away with concealed enmity and had taken refuge under the Cera ruler. The Pāṇḍya king who had been dispossessed of his ancestral dominions was supplicating for help and protection. It was the duty of kings like Acyuta to reduce to submission the rebels and to protect the good.[2]

SELLAPPA

Sellappa or Cellappa of Rājanātha does not seem to be the proper name of an individual. It is a term of endearment applied to children by affectionate parents. There are two records of Kṛṣṇadevarāya dated S'aka 1432 and 1433 wherein his father Narasa Nāyaka is called by the name *Sellappar.*[3] The Cellappa of Rājanātha was a rebel against Acyuta and has been identified with *Salvanay* of Nuniz or *Vīra Narasimha Sālva Daṇḍanāyaka*[4] whose inscriptions have been copied from several of the southern districts. According to Nuniz this Sālva Nāyak was the chief officer of Acyuta and ruled the kingdom in the interval between the death of Kṛṣṇadevarāya and the coronation of Acyuta on behalf of Acyuta, and looked after his interests at the capital in the last days of Kṛṣṇadevarāya.[5] That Sellappa was held in great esteem by Acyuta is attested by an inscription of 1529 A.D. at Urattur where Acyuta made a grant to the temple of Tiruvagattīs'varamuḍāiyār Tambirān for the merit of Sellappar

[1] IV, 55.

त्वय्युपेतकमलोदयेऽप्यहो तोयदा इव शरद्धनागमे ।
एष्यदाशुविलया यथापुरं नार्पयन्ति कतिचिन्नृपाः करम् ॥

[2] IV, *vv*. 56-57.

[3] *A R E.*, 1911, paragraph 55 and *A R E.*, 1909 paragraph 69. See also 91 and 92 of 1908 and 361 of 1908.

[4] *STDV.*, p. 103.

[5] *Forgotten Empire*, p. 367.

alias Vīra Narasiṅga Nāyaka Sāluva Dāṇḍanāyakar.[1] The usual practice of a lower officer making grants for the merit of his superior officers or the king is reversed here, and Emperor Acyuta has recorded a grant in favour of a subordinate officer of his, his Prime Minister (presumably) in token of gratitude for the services rendered by Sālva Daṇḍanāyaka. The view of Father Heras that Sellappa rebelled in the last days of Kṛṣṇadevarāya is effectively negatived by the statements made above. He was loyal to Kṛṣṇadevarāya till the very end and firmly supported the accession of Acyuta.[2] That such a staunch friend and supporter of Acyuta should have suddenly rebelled against his sovereign whom he had helped so much to gain the throne and whose esteem and regard for him were of the highest character requires explanation.[3]

The minister's report of the rebellion of Sellappa set the machinery of the army in motion against the rebels under the leadership of Acyuta himself. Salagarāja Tirumala was appointed commander-in-chief.[4]

RĀJANĀTHA'S ACCOUNT

To resume the account of Rājanātha: Acyuta started from Vijayanagara with a big army and proceeded to the south.[5] In due course Chandragiri was reached where the army was encamped and the Emperor proceeded to the Tirupati hills to pay his homage to the deity Veṅkaṭes'a.[6] He presented certain jewels to S'rī Veṅkaṭes'a—two pearl earrings, a *kaṭaka*, a *padaka* or pendant to adorn the neck and a *kirīṭa* inlaid with gems.[7] Armed with the blessings of his

[1] *A R E*, 1910. Inscription No. 256 of 1910.
[2] Dr. Venkataramanayya has a note on this on p. 23 of his *STDV*.
[3] *Supra*, p. 19-20. [4] 51 of 1912.
[5] V, 1-21. [6] V, 22-40. [7] V, 41.

deity for a victorious campaign he proceeded to Kalahasti on the banks of the Suvarṇamukharī. Here Acyuta offered to Kālahastīs'vara enough of wealth to remove his mendicancy which even the friendship of Īs'vara with the lord of wealth had not so far effected. Kāñci[1] was the next halting place where the king paid his homage to S'rī Varadarāja.[2] He had himself weighed in pearls and their destribution fulfilled the the desires of good men.[3] Tiruvannamalai or Aruṇas'aila was next visited and having paid his homage to Aruṇācalanātha[4] he passed on to the districts watered by the Kaveri. Srirangam was reached[5] and Srīranganātha was worshipped. The army was encamped on the banks of the Kaveri for the time being. Acyuta was induced to appoint the Salaga prince as the commander of the southern expedition himself remaining at Srirangam watching the result.[6]

The sixth canto gives an account of the southern campaign. The Salaga prince Cinna Tirumala crossed Mathura and proceeded to the Tāmbraparṇi a description of which is given in vivid language.[7] The Vijayanagara army encamped on the banks of the Tāmbraparṇi the northern limit of rebel activity, and in the battle that ensued defeated the Cera ruler or Tiruvaḍi who surrendered and presented a number of splendid elephants. The Tiruvaḍi was forgiven for his past faults and the territories of the Pāṇḍya ruler which had been dwindled by the aggressive policy of the former were restored to the latter. From there Salagarāja proceeded to Anantas'ayanam to worship S'rī Padmanābha on his serpent couch.[8]

The seventh canto resumes the story of the return of the Salagarājakumāra through Setu; he reached Srirangam to report the successful termination of the campaign to Acyuta.[9]

[1] V, 44-47. [2] V, 48-49. [3] V, 49.
[4] V, 51-55. [5] V, 57. [6] V, 58, 64.
[7] *vv*. 1-11. [8] *vv*. 31-32. [9] VII, 1-14.

The news was received with great satisfaction by the king who ordered the infliction of proper punishment on the delinquent ruler and ratified the restoration of the Pāṇḍya to his ancestral dominions.[1] The main work of the expedition being completed, Acyuta turned to worship S'rīranganātha whom he praised.[2]

The eighth sarga revels in literary fancies and describes the approach of the night and the rising of the moon. The ninth, equally interesting from the point of view of literary excellence and flights of imagination has little of historical material to yield. In the tenth canto the narration of the further campaigns of Acyuta is resumed. Proceeding by the banks of the Kaveri Acyuta reached the Konkaṇa country and thence marched to Srirangapattana. Having received the tribute offered by the Tulu chiefs he turned towards the north. Having crossed his own dominions he gradually reached the territory of the Hayapati or the Sultan of Bijapur.

This second campaign of Acyuta, against the *Hayapati* of Rajanātha, started with the seige of an unnamed fort and its fall.[3] During the interval when Acyuta had gone over to the west to chastise a certain Maluka, the Vijayanagara army was still operating in the east and started a regular invasion of the enemy country carrying fire and destruction into the territory of the enemy.[4] The Hayapati lost heart and retreated.[5] He was greatly discouraged by the successive defeats that his army sustained. Gathering courage and having issued instructions to his council of officers, he sent the necessary reinforcements for the protection of Raichur and himself encamped nearby.[6] In the encounter of the two forces, the *yavanapati* was forced to take to his heels.[7] A few

[1] VII, 24-27. [2] VII, 35-57. [3] XI, 1-9.
[4] XI, 10-13. [5] XI, 14 and 22. [6] XI, 23-26.
[7] XI, 29-48

days afterwards he took counsel and threw himself on the generous mercy of Acyuta thus pocketing his pride, and in effect resembling a cobra deprived of its venom.[1] Having thus concluded the campaign successfully and accepted the allegiance of the sultan, Acyuta returned to Vijayanagar and the occasion was treated as a festival at the capital.[2] The twelfth canto gives ample scope for the free play of the imagination of the poet for the variety and richness of ideas and felicity of expression describing how the ladies of the city of Vijayanagara welcomed the entry of the triumphant Acyuta. It resembles in effect the relevant cantos of the *Kumārasambhava*, the *Raghuvaṃs'a* and other *Māhakāvyas.* Rājānatha has followed the traditional practice of the great poets with equal skill and felicity.

The Campaign against Tiruvaḍi

According to the account in the *Acyutarāyābyudaya* Acyuta's coronation was immediately followed by the rainy season. When the rains abated, the time for a *digvijaya* for his hero was but proper, and the opportunity arose when the minister reported the rebellion and flight of Sellappa and the complicity of the Cera ruler in harbouring the refugee Sellappa.[3] The Pāṇḍya ruler who had been dispossessed of his ancestral dominions awaited the protection of Acyuta and restoration to his kingdom.[4] There are few contemporary records which

[1] XI, 49-55. [2] XI, 57 and the whole of Canto XII.
[3] IV. 56,
छद्मविग्रहतया पलायितश्चेल्लपो वसति चेरसीमनि ।
तच्छरण्यधरणीभुजा समं शिष्य एव स चिरायुषा त्वया ॥
[4] IV, 57.
प्राक्तनान्निजपदात्परिच्युत: पाल्नीय इह पाण्ड्यभूपति: ।
शिक्षणं मदवतां पुनस्सतां रक्षणं च ननु राजलक्षणम् ॥

can be used to check the account of Rājanātha in this connection. The reasons for the rebellion of Sellappa seem to be obscure, for, he was one of the main supporters of Acyuta before his coronation and was his Prime Minister.[1] Dr. Venkataramanayya accounts for the sudden change in Sālva Nāyaka or Sellappa—the Dear one—as due to certain circumstances that led to a kind of an understanding between Acyuta and Aliya Rāmarāya who was accepted as Co-regent by the former.[2] This must account for Rāmarāya resuming the control of the state affairs and Sālva Nāyaka losing his position as Prime Minister. The consequent loss of power and prestige should have induced Sālva Nāyaka to enter into an alliance and conspiracy with Tumbicci Nāyaka of Paramakudi and the Tiruvaḍi and set up the standard of revolt. Dr. Venkataramanayya further points out that the ruler of Tiruvaḍi is the ruler of Quilon and not the ruler of Travancore.[3] The *Acyutarāyābhyudaya* which is almost the sole authority for this campaign does not seem to favour this identification. For, when we follow the account of the campaign, the armies of Acyuta's general and the forces of Tiruvaḍi met on the banks of the Tāmbraparṇi and in the action that followed, Tiruvaḍi and the rebels were defeated. The submission of the rebels was accepted by the general on behalf of Acyuta and he proceeded to Anantas'ayanam to worship S'rī Padmanābha.

IDENTITY OF THE TIRUVAḌI

The foregoing account of the campaign does not support the identification of the Tiruvaḍi with the ruler of Quilon.

[1] *Studies in the History of the Third Dynasty of Vijayanagar*, (*STDV.*) p. 103 ; *A R E*, 1911 para 55.
[2] *bid.*, p. 30 and footnote 2.
[3] *Ibid.*, pp. 27-29.

If the king of Travancore were not unfriendly why should the general proceed to Anantas'ayanam after the campaign had ended favourably? Which is the actual place where the territories of the ruler of Quilon bordered on that of the Vijayanagar Empire near the Tāmbraparṇi to justify an encounter with the Tiruvaḍi identified with the ruler of Quilon? He could have as well have chosen to attack the ruler of Quilon from his rear on the southern side from modern Trivandrum and Attingal and not on the banks of the Tāmbraparṇi. If the armies met on the banks of the Tāmbraparṇi what was the route by which Salagarāju the general went to Anantas'ayanam? Was the route from Shencottah through the ghat section to Tenmalai and thence to Quilon or Anantas'ayanam (Trivandrum) used or the route through Nanguneri, Panagudi, Aramboly and Nagercoil? The latter is the easier and more frequented route for large armies than the ghat sections that can be seen all along the Shencottah-Quilon railway line. The authority of Nuniz is not absolute in the sense that he is and ought to be correct in every detail. Rājanātha uses the terms *Tiruvaṭiksitipa*, *Cera* and *Cerabhūpa* etc. as interchangeable and referring to the same person.[1] Dr. Venkataramanayya has also suggested that the battle between the Vijayanagara army and the forces of the Tiruvaḍi

[1] The following verses refer to Tiruvaḍi, Cera, and Kerala.

IV, 56, refers to *Cera* ruler and territory.

V, 64, refers to the Cera territory and reads. चेळपं चेरसीम्न: ।

VI, 14, refers to the king Tiruvaḍi स च सङ्गराय चतुरङ्गबलै: तिरयन्दिशस्तिरुवटिक्षितिप: ।

VI, 30, अयमर्पितस्तव पदाम्बुजयोरधमस्सतिर्वटिरधर्मपर: ।

VII, 13, केचित्स्वामिन्केरलेशप्रयुक्ता: वर्तन्ते प्राग्द्वारि ते मन्त्रिवृद्धा: ।

VII, 23, चेरोर्वीशसाचिव्यकारा: ।

VII, 25, सीमालङ्घी शिक्षितश्चेरभूप: ।

might have taken place near the Arvamoli pass.[1] An army which gained a victory at Aramboly will not take the Shencottah route to Anantas'ayanam (Trivandrum). It is therefore difficult to accept the identification of the ruler of Tiruvaḍi as distinct from the ruler of Travancore and as identical with the ruler of Quilon.[2]

DATE OF THE SOUTHERN CAMPAIGN

The expedition of Acyuta to the South to reduce to submission the rebel chiefs headed by Sālva Nāyaka and Tiruvaḍi is noticed in his inscriptions bearing the date S'aka 1455 or 1532 A.D. The[3] natural inference is that it should have been concluded before that time. Kṛṣṇadevarāya passed away about the middle of 1529.[4] Acyuta who was then in the neighbourhood of Tirupati, most probably Chandragiri, had himself crowned before S'rī Veṅkaṭesvara of Tirupati and at Kalahasti before Kālahastīs'vara.[5] The date of the second coronation at Kalahasti corresponds to 21st October, 1529.[6] He then proceeded to the capital where arrangements for his final coronation were ready. Very probably the grand coronation at Vijayanagar took place in October-November, 1529. According to Rājānatha this was immediately followed by the rainy season—a season not very favourable for undertaking punitive expeditions on a large scale.[7] The commencement

[1] *STDV.*, p. 31.

[2] See my paper on *The Tiruvaḍi of Rājanātha* submitted to the Indian History Congress, Aligarh session, 1943.

[3] 49 and 50 of 1900; 182 of 1924, 51 of 1912, 718 of 1916; 541 of 1919; 157 of 1924; 580 of 1912.

[4] *Forgotten Empire*, p. 367.

[5] *Acyutarāyābhyudayam*, Canto III, 26; see *infra* p. 14.

[6] *ARE.*, 157 of 1924.

[7] *Acyutarāyābhyudayam*, Canto IV, 1-26.

of the *S'aratkāla* was the occasion for the minister to report about the delinquent kings who had failed to remit tribute and required to be pulled up. The rebellion of the Coḷa ruler Sellappa and his conjunction with Tiruvaḍi in the Cera country are duly reported as also the sad plight of the Pāṇḍya ruler who had been dispossessed of his dominion by the rebel chiefs.[1] Thus started the expedition under the command of the king himself. We are thus brought to the close of 1529 A.D. and the expedition should have started early in 1530 A.D. allowing a few months of rest after the coronation of Acyuta at Vijayanagar.

The earliest mention of the subjugation of the Tiruvaḍirājya is found recorded in an inscription on the eastern wall of the maṇṭapa in front of the central shrine of the Gramārdhanāthes'vara temple at Elavanasur, Tirukoyilur taluq, wherein king Acyuta is given the titles of *Tiruvaḍi Saptāṅgaharaṇa*, *Pāṇḍyarājya paripālana* and Īs'vara Narasimha kumāra.[2] This inscription dated S'aka 1453 Khara, Mīna Amāvāsyā, Thursday Uttiraṭṭādi is to be equated with 7th March, 1532 A.D. It registers the gift of two hamlets reconstituted into one village called Tirumalarājapuram in the name of Acyuta's brother-in-law Tirumalarāja to a certain Varadarāja Bhaṭṭar *or* Varadarāja Sarasvati Dīkṣitar of the Bhārgava gotra and Ās'valāyana sūtra and a resident of Iraivanaraiyur. The gift was made in the presence of God Virūpākṣa on the bank of the Tuṅgabhadra. The term *Tiruvaḍirājya-Saptaṅgaharaṇa* (one who took away from the Tiruvaḍi the seven constituent elements of sovereignty) must be a *biruda* assumed to celebrate Acyuta's victory over the ruler of Tiruvaḍi.[3] The date of this inscription places

[1] *Ibid.*, IV, *vv* 46-55.
[2] *ARE.*, 1938, No 479 of 1937-38.
[3] Rājanātha states in his *Kavya* that the status of the restored Pāṇḍyan ruler was placed higher than that of the Tiruvaḍi who was spared his life—and further humiliations.

the southern campaign of Acyuta during the years 1530-31. As the inscriptions mentioning the southern expedition include the conquest of Tiruvaḍi, the subjugation of Tumbicci Nāyaka and Sālva Nāyaka along with the chiefs of Ummattur (49 and 50 of 1900, 182 of 1894) the successful conclusion of the expedition must be dated by about the middle of the second half of 1531 A.D.

Rājanātha's Omissions

Two important items of interest are not mentioned in the *Acyutarāyābhyudaya* while they find a place in the lithic records of the reign, *e.g.* :

1. The *Jayasthambha* on the banks of the Tāmbraparṇi ;
2. the marriage of Acyuta to the Pāṇḍya princess.

Rājanātha has cited the *Jayasthambha* erected by Kṛṣṇavdevarāya at Peṭṭanūrapura.[1] But the omission of the *Jayasthambha* in a *kāvya* where he chiefly celebrated his patron is inexplicable unless the expression in the inscription[2] தாம்பரக்கன்னிக் கரையிலே செய ஸ்தம்பமும் நாட்டி is interpreted to indicate the defeat of the Tiruvaḍi and his confederates on the banks of the Tāmbraparṇi.

The Pāṇḍyan ruler is brought in thrice in the course of the work. First, it is reported that he had been driven out of his kingdom by the rebels.[3] The defeat of the rebels on the banks of the Tāmbraparṇi was followed by the restoration of the territory of the Pāṇḍyas to the protege of

[1] *Acyutarāyābhyudayam*,
III, 18, पुरा गृहीत्वा पुट्टपेट्टनूपुरे न्यधादथस्तम्भमसौ महाबलः ।

[2] 49 of 1900 ; *SII*, VII, pp. 21-22.

[3] *Acyutarāyābhuydayam*, IV, 57.

Acyuta who naturally followed the expedition and was placed on a status higher than the ruler of Tiruvaḍi.[1] The news of this restoration of the Pāṇḍya and the relief given to him from the aggressions of the Tiruvaḍi ruler are reported to Acyuta in the seventh canto.[2] The Emperor ordered that just punishment be meted out to the rebels and permitted the return of the Pāṇḍyā to his dominions.[3] The justification of the title *Pāṇḍyasthāpanācārya*[4] is thus explained.

The marriage of Acyuta to the Pāṇḍya Princess is a transaction not recorded by Rājanātha. The expression in the inscription *பாண்டிய ராசாவின் குமாரத்தியை வாங்கிக் கொண்டருளி*[5] is definite and the reason for the omission for so important an event is not quite accountable.

PĀṆḌYASTHĀPANĀCĀRYA

The title *Pāṇḍyasthāpanācārya* was held by three different individuals.

1. It was held by S'rīvallabhapāṇḍya of the Pāṇḍyas of Tenkasi along with another title *Iranda Kālam eḍutta Pāṇḍya i.e.* one who restored the Pāṇḍya line to its former glory after a period of eclipse by the attacks of the Tiruvaḍi ruler probably Udayamārtāṇḍavarman, and the aggressions of the Pāṇḍyas of Kayattar.

2. The Krishnapuram plates confer the same title on Nāgama Nāyaka the father of Vis'vanātha Nāyaka and the founder of the Nāyak dynasty of Madura. Nāgama was probably one of the generals in the campaign of Acyuta against Tiruvaḍi.

[1] VI, 31, अपि पाण्ड्यभूपमदसीयपदाभ्यधिकप्रतिष्ठमतनिष्ट नृप: ।
[2] VII, 16-27. [3] VII, 26-27. [4] VII, 27.
[5] 49 of 1900. *SII*, VII, pp. 21-22.

3. Acyutarāya having restored the oppressed Pāṇḍya to his former position took upon himself the title *Pāṇḍyasthāpanācārya* and married a Pāṇḍya princess.

The deterioration of the position of the Pāṇḍyan ruler of Tenkasi may have been due to the aggressions of the Pāṇḍyas of Kayattar on the one hand in the east and the ambitious policy of Udayamārtāṇḍavarman Tiruvaḍi who extended his dominions from Nagercoil upto Shermadevi along banks of the Tāmbraparṇi on the south. This double attack must have reduced the already shrunken dominions of the Tenkasi ruler to insignificance and the rising principality of Madura under the leadership of Vis'vanātha Nāyaka probably gave a ray of hope to the Pāṇḍya to regain his lost territory by an appeal to the Emperor of Vijayanagara. Acyuta had other reasons to fight the Tiruvaḍi and the appeal of the Pāṇḍya possibly hastened the expedition which ended in a successful campaign. The marriage with the Pāṇḍya princess should be interpreted as cementing the relationship of the Emperor with the Pāṇḍyan family which he had restored to some of its past glory. It is this restoration to some of its past glory that induced S'rīvallabha Pāṇḍya to assume the titles of *Iranda Kālam eduttavan* and *Pāṇḍyarājyasthāpanācārya*.[1]

MUKTĀTULĀPURUṢADĀNA

That Acyuta performed a *muktā-tulāpuruṣadāna* at Conjeevaram is mentioned by Rājanātha as part of Acyuta's visit to that place on his way south to Srirangam when he was leading the expedition against Tiruvaḍi. Epigraphical confirmation of this event is to be found at Kalahasti,

[1] *Travancore Archæological Series*, No. 6, pp. 54-56.

Conjeevaram and Lepakshi. The Kalahasti record notices that Acyuta, his queen Varadāmbikā and his son Prince Veṅkaṭādri performed the *muktā-tulābhāra* ceremony in the presence of god Hari at Kāñci severally.[1] The record is dated S'aka 1455 S'rāvaṇa s'uddha dvādas'i Ravivāsara. It is equivalent to 14th July, 1532, Sunday, and is engraved on the west wall of the third prākāra of the Kālahastīs'vara temple.[2] The Arulālaperumāl temple at Conjeevaram has on its south wall of the second prākāra an inscription to the same effect and is dated Saka 1455 Nandana, S'rāvaṇa bahula dvādas'ī, Ādivara, corresponding to 28th July 1532.[3] Along with the *tulāpuruṣadāna* the grant of seventeen villages to god Varadarāja is also recorded.[4] Nos. 49 and 50 of 1900, also from Conjeevaram, mention the *tulāpuruṣadāna.*[5] The Lepakshi record[6] on the north wall of the second prākāra of the Vīrabhadra temple at Lepakshi, Hindupur taluq Anantapur District, is a copy of a copper plate document of Vīres'varadeva and besides recording a geneology and

[1] *Acyutarāyābhyudayam*, V, 49.

परिचर्यया प्रणवशीर्षमणिं परितोष्य शार्ङ्गिणममुष्य पुरः ।
अधिरूढमौक्तिकतुलापुरुषोऽप्यतुलोऽजनिष्ट सदभीष्टकर: ॥

[2] 178 of 1924 in Sanskrit verse written in Kannada characters ; *SII*, IX, part ii, p. 568 ; No. 549 178 of 1924.

मुक्तातुलापूरुषं दानं श्रीसरसाच्युतक्षितिपतिः काञ्चीपुराभ्यन्तरे । मुक्तातुला पुरुषदानविधौ विकीर्णान् मुक्तामणीन्समधिकं वरदाम्बिकाया: । दानाम्बुपूरपरितान् रयतस्समेत्य रत्नाकरत्वभजल्लवणाकरोऽपि । काञ्च्यां श्रीचिक्कवेङ्कटाद्रिमणिना दाने तुलाभारके सप्रंत्यारचिते द्विजास्समभवन्नर्थित्वभाराकुलाः । तात्रीयं कलिकल्मषादधिगता: . . . . . क्षोणी पालकुमराका(:) तदितरे भाराय जाता भुवः ।

[3] *SII*, IX, ii, p. 568. शाके भूतशराम्बुधीन्दुगणिते वर्षे पुनर्नन्दने मासे श्रावणा नामके च विमले पक्षे रवेर्वासरे । द्वादश्यां हरिसन्निधौ व्यरचद्मुक्तातुलापूरुषं . . . . .

[4] 546 of 1919. Edited in *SII*, IX, part ii, p. 572 under No. 552 in Kannada character.

[5] See *SII*, VII, p. 21-22 for 49 of 1900 and 50 of 1900.

[6] 580 of 1912. *SII*, IX, part ii, p. 577 ; No. 559.

praśasti identical with the *praśasti* in the Unamajari plates of Acyuta, also mentions that Acyuta weighed himself against pearls at Kāñcī in S'aka 1455 Nandana and that he made a gift called Kāñcanameru in S'aka 1456 [1] Vijaya-samvatsara. Two other inscriptions add that the queen Vardādevi and the Crown-Prince Veṅkaṭādri also weighed themselves against pearls on the same occasion.[2]

AN ALTERNATIVE NAME FOR VIJAYANAGARA

The capital of Acyutarāya usually known by the name Vijayanagara is called *Vidyāpura* by Rājanātha.[3] Only once is the name *Vijayanagara* mentioned at the end of Canto XI when Acyuta was returning home after the successful conclusion of the war with the Sultan of Bijapur.[4] This partiality for the name *Vidyāpura* is first indicated as the name of the capital of Narasa Nāyaka. The description of the city at the coronation of Acyuta, furnishing a second opportunity to wax eloquent over the preparations for the occasion, also gives the title *Vidyānagara.*[5] Rājanātha was not alone in calling the city by the name *Vidyānagara.* Another contemporary work already cited earlier,[6] the *Varadāmbikāpariṇaya* of Tirumalāmba, and the *Pārijātāpaharaṇamu* of Nandi Timmaṇa

[1] Lines 54 and 55 of the Lepakshi record read as follows: बाणप्राणपयोधि-शीतकरसंख्याते (S'aka 1455). शके वत्सरे विख्याते विजये च मासि सहसि स्वच्छे च पक्षे गुरोः। वारे विष्णुदिने शु(भेपरिस)रे श्रीविठ्ठलाधीशितुः धीरः काञ्चनमेरुदानमकरोद्वीरोऽच्युतः क्ष्मापतिः।

[2] 511 and 543 of 1919.

[3] I, 39. विद्यापुरी विस्मयभूरमुष्य विशिष्य राज्ञोऽजनि राजधानी।

[4] XI, 57. प्रत्यायासीद्विजयनगरं पञ्चषैरेव वारैः।

[5] III, 24—34., verse 24 reads, प्रणीय विद्यानगरीं पतिं क्षितेः etc.

[6] *infra.*, pp. 8, 9.

dedicated to Kṛṣṇadevarāya attribute the exploit of the capture of *Vidyāpura* (Vijayanagar) to Narasa Nāyaka in the troubled times of the lord of Kuntala.[1] *The Annals of Hande Anantapuram* contain citations of *Vijayanagara* under the name *Vidyānagara*[2]. The objection of Sewell that the name should be *Vijayanagara*—the city of Victory—and *not Vidyānagara* —or the city of learning, cannot hold in the face of this overwhelming literary tradition.[3] It should at least be conceded that the city was known under both the names in those times.

Some Interesting Observations

Some interesting practices and facts are recorded in the course of the description of the capital Vidyānagara decorated for the coronation of Acyuta.[4] One should seek the best music on the *Vīṇā* from among the women of the Āraṭṭa country. The ladies of the Koṇkaṇa des'a were expert players on the *mṛdaṅga*, and the sound of their kaṅkaṇas blended most harmonionsly with the *mṛdaṅga-vādya.* The Kaliṅga country produced the best mixers of *kastūri* and the women of the Lāṭa des'a in the preparation of sandal paste mixed with *karpūra.* The best designs of *tāmbūla karaṅka* or betel box were prepared by the beauties from the *Virāṭa* and *Saurāṣṭra* des'as. The most beautiful and colourful display of *maṅgala-hārattis* or rows of lights in *ārātrikas* emanated from the fair sex of the *Trigartas.* The art of knitting garlands found its best exponents among the ladies of the countries of *Avanti, Kunti* and *Āndhra.* In hair-dressing the *Vidarbhas* excelled even the best style. Similarly the preparation of the most

[1] *Sources*, pp. 106-108.
[2] *Ibid.*, p. 45-6.
[3] *Forgotten Empire*, p. 19.
[4] III, 28-32.

fragrant frankincense was a special art cultivated by the princesses of the Nepāladeśa. Perhaps a desire to state that the best in every thing was represented at the capital during the coronation of Acyuta, may have prompted the citation of the names of the various countries whether they were included in the Vijayanagara empire or not. But it is neither impossible to suppose nor improbable to believe that special parties of women from the countries mentioned by Rājanātha were invited for the occasion. The belief of the times is reflected in Rājanātha's description of the city.

RĀJANĀTHA AS A POET

A study of the *Acyutarāyābhyudayam* is enough to convince the reader of the superior talents of Rājanātha and the ease with which he moves in the composition of his verses. As a *mahākāvya* the work contains descriptions of cities, of the Ocean, mountains and the seasons. The descriptions of Vidyānagara as the capital of Narasa Nāyaka[1] and during the coronation of Acyuta[2] furnish excellent examples of a Capital city under prosperous circumstances. The portrayal, in the fourth canto,[3] of the rainy season in its various phases, presents a rhythmic flow of the rise and fall of the freshes in the rivers. The account of the Ocean at the beginning of seventh canto is equally noteworthy.[4] He is quite at ease with his subject matter whether it is erotic sentiment as in the ninth canto,[5] or the movements of troops of the army in hard fighting.[6] Imagination runs riot in the twelfth in describing the absurdities of dress, ornaments and movements of the women of the city in their *one* desire to steal a look at the procession

[1] I, 39-50. [2] III, 24-32. [3] IV, 1-45.
[4] VII, 1-13. [5] Canto IX, *passim*. [6] X and XI.

headed by the victorious Acyuta. The sound of the words echoes the sense on necessary occasions such as:

Paruṣam Vyarāni[1]
Ānṛtyatturaga khurābhighāta[2]
Sāntimeyuṣi[3]

There is richness of imagery, originality of ideas and choice diction. His expressions of general statements of practical experience in astonishingly simple language[4] in an inimitable manner place him fairly high in the ladder of poets. Equally striking is his partiality for similies derived from *indragopa* or silk-worm,[5] which may perhaps be due to his extensive knowledge of *tantra* literature and *Devī-pūjā*.[6] He uses the idea four times and with good effect.

[1] V, 3. [2] XI, 36. [3] IV, 39 compare also IV. 27.

[4] Cf. संपदीव विपदि क्व सहाय:—VIII, 2.

[5] IV, 13.

क्रीडया दिवि तटित्कृपाणिकावल्लिषु व्यवहितासु वारिदै: ।
विश्लथा इव विभावसो: कणा: शक्रगोपनिकराश्चकाशिरे ॥

IV, 15.

विष्वगम्बुदविधुन्तदोरुषा चर्वतिस्म रविशर्वरीविटौ ।
शक्रगोपकरकोपलच्छलात् सृक्कणा स विचचार तत्कणान् ॥

IV, 16.

अम्बरान्निपतितै: करोपलै राहति व्यतिकरस्पृशोऽवने: ।
शक्रगोपवपुषा समन्तत: विश्लथ: क्षतजविप्रुषां चय: ॥

VIII, 27.

ध्वान्तपङ्क्तिभिरभूयत मेघैर्ज्योतिरिङ्गणमयै: हरिगोपै: ।
इत्वरीभिरपि चत्वरकोणे गत्वरीभिरचिरांशुभिरेव ॥

[6] Cf. *Lalitastavaratnam*, Vāni Vilas Press edition, p. 22.

मञ्चस्योपरिलम्बमदक्षीपुंनागमालिकाभरितम् ।
हरिगोपमयवितानं हरतादालस्यमनिशमस्माकम् ॥

Also. *Lalitasahasranama*, (1889) Vidyatarangini Press, p. 11, 18th verse:
इन्द्रगोपपरिक्लृप्तस्मरतूणाभजङ्घिका ।

According to the *Vibhagaratnamalika* the ancestors of Rājānatha originally lived on the banks of the Ganges and were brought to the south

His uncompromising tirade against the adoption of questionable methods is reflected in a short and simple statement *prāpta rājya iva mārave pathi.* The forlorn condition of the travellers in the rainy season at the mercy of the elements, being drenched and dried up alternately and struggling in the *mire* under chains is likened to the adoption of the principles of *maravas* for attaining kingship—a veiled dig levelled at the questionable methods of the Vijayanagara Poliyagars of the south.[1]

The eighth canto describing the setting of the Sun, the approach of nightfall and darkness, and the rising of the moon can compare favourably with the works of the classical poets and is easily one of the best sections viewed as a piece of literary composition. The happy expression of the *Siddhānta* of the *S'āstras* in a nutshell is attempted with credit in the same canto.[2]

Two beautiful stotras have been included in the work. The first is addressed to S'rī Veṅkaṭesvara the presiding deity of the Tirupati Hills and the *Kuladevatā* of Acyuta.[3] The second on S'rī Raṅganātha at Srirangam [4] contains within itself a praise of the ten avatārs of Viṣṇu.[5] The ideas do not belong to the beaten path and are expressed in a novel manner. Quite appropriately, Rājanātha has brought them out through the mouth of the hero of his *Kāvya*—S'rī

by the Cola kings for the establishment of S'iva temples and proper worship of Siva and his consort. In the works written by the decendants of these settlers the usual titles found are *Paramamāhes'vara*, *S'aivasiddhānta pravartanācāryas* etc. The inference has thus a proper background. The Cola kings made grants of villages for their maintenance. For fuller details see *Annals of the Bhandarkar Oriental Research Institute, Silver Jubilee Volume*, 1942, pp. 23-29.

[1] IV, 19.

शश्वदार्द्रितविशोषिताम्वरो वर्षतोऽपि मरुतोऽध्वगव्रजः ।
पङ्किले किल सशृङ्खलोऽभवत् प्राप्तराज्य इव मारवे पथि ॥

[2] VIII, 22-24.

[3] V, 31-40. [4] VII, 35-57. [5] VII, 45-57.

Acyutadevarāya. His *Bhāgavata Campū* is an equally important work displaying the skill in versification as well as the depth of feeling and thought of a poet of the eminence of Rājanātha who was easily one of the best in his own days justifying the claim of *Sāhityasāmrājya paṭṭābhiṣikta*, a claim put forward by his own grandson (*dauhitra*) Gururāma.[1]

A poet is usually credited with a rich imagination and his accounts are more often viewed with a certain diffidence for historical purposes on the basis of the possibility of their degenerating into mere exaggeration or panygeric of the hero whom the poet celebrated. A similar charge against Rājanātha has to be rejected. A comparison of his account with that of the Portuguese historian Barros has only stressed the conviction of the correctness of his observations. There are no material differences between the two. Even the existing differences are accounted for as the result of the difference in the point of view taken by each.[2] However, it is of considerable interest to note that the account of Rājanātha can stand modern critical scrutiny and that he is not a mere panygerist.

DATE OF THE ACYUTARĀYĀBHYUDAYAM

The facts narrated in the work furnish the internal evidence for arriving at the correct date of composition of the *Acyutarāyābhyudaya*. It certainly belongs to the reign of the Emperor whom it celebrated (A.D. 1529-1542). A narrower limit than this period of fourteen years is indicated by a fresh study of the work. The campaign against the Tiruvaḍi and the chiefs of the Tuḷu country after receiving whose submission and their tributes (characterized as beyond

[1] See *infra*, p. 6. [2] See *STDV.*, pp. 45-52.

estimation)[1] Acyuta proceeded towards the territories of the Sultan of Bijapur indicates that the work ought to have been composed only after these expeditions had been completed. The inscriptions of Acyuta referring to the southern conquests are dated Saka 1455 or A.D. 1532[2] and the war with Bijapur closed in 1535 A.D. The inference is therefore to indicate A.D. 1536 to 1542 as the date for the composition of the *Acyutarāyābhyudayam*.

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[1] X, 46.

[2] *infra*. p. 22-24.

NOTE ON THE MANUSCRIPTS OF THE ACYUTARĀYĀBHYUDAYA

IN the present edition ten manuscripts of the work have been utilized. Two were borrowed from the Government Oriental Manuscripts Library, Madras. The Vis'vabhāratī has a palm-leaf manuscript of the work which was obtained on loan. The single copy in the Mysore Library furnished a transcript while a second transcript was obtained from Trivandrum through the Honorary Director of the University Manuscripts Library. The Tanjore collection has four manuscripts. Of these one was transcribed and the other three were compared with the transcribed copy. The Adyar Library has a palm-leaf manuscript of the work.

Oriental Manuscripts Library, Madras

1. This is a paper manuscript of 81 pages described under D. No. 11451 of the *Descriptive Catalogue* series, Vol. XX. The manuscript appears to be new. Contains 20 lines to a page. Character Devanāgarī. Size, 11 × 8$\frac{3}{4}$ inches. Begins on the first page. This manuscript, referred to by the letter (*A*) अ, is followed chiefly in this edition.

2. This is a palm-leaf manuscript of the same Library and is described under R. No. 4243 in the *Triennial Catalogue* series Vol. V, part 1-A as follows :

"Palm-leaf. 18 1/2 × 1 5/8 inches. Foll. 117. Lines 12 in a page. Grantha. Slightly injured. . . . (*c.*) Foll. 73*a* to 90*b*. Same work as that described under No. 11451 of the DCS MSS. Vol. XX. By Rājanātha son of Aruṇagirinātha."

This is referred to as क in this edition.

Adyar Library

3. Palm-leaf manuscript in Grantha characters containing 82 leaves. The first 24 leaves contain the first four sargas of the *Acyutarāyābhyudaya* and upto the end of verse 11 of the 5th sarga. Folios 25 to 82 contain a complete set of the twelve cantos. The pagination is continuous. The hand-writing is clear and legible. Shelf No. XXII, A. 35. Worm-eaten in many places. The edges are broken. Appearance old. Indicated by the letter (*Kha*) ख. Average lines per page, 6 to 8.

Vis'vabhāratī, S'āntiniketan

4. Another palm-leaf manuscript. Size 17 1/2×1 1/2 inches. Character Grantha. Folia 43. Average lines per page 8. Condition, old and injured. Clear writing. There were not many mistakes and the manuscript was very useful for collation. One leaf is broken in the tenth canto containing verses 41 to 65. Referred to in the footnotes as (*ga*) ग.

Adyar Library

5. This is a paper transcript of the work obtained for the Adyar Library from Trivandrum and bears Shelf No.

54. A.5. The work ends abruptly with verse 32 of the last canto and the last page in the transcript bears number 105. Indicated in the footnotes under (*gha*) घ and contains only cantos 7 to 12.

6. This second paper transcript was obtained from the Oriental manuscripts Library, Mysore as under the existing rules that Library could not lend single copies of works outside the state. The number of the original manuscript is 737. The transcript at the Adyar Library is put under Shelf No. 54, A. 6. Size 8 1/2 by 6 1/2 inches. Paper. Lines 12 per page. Total number of pages 116. The manuscript is incomplete and ends abruptly with the first half of verse 29 of canto 12. The indication letter for this manuscript is (*ṅa*) ङ.

The third transcript obtained from the Tanjore Saraswati Mahal Library is deposited under Shelf No. 54. A. 24 in the Adyar Library. The transcript has been so prepared that both Nos. 10209 and 10210 of Burnell's Catalogue have been utilized to make the transcript complete. Pages 98. Lines per page, 14. Pages 1 to 27 of the transcript were copied from Burnell's No. 10209. Pages 28 to 98 were transcribed from No. 10210. Even this did not save the gap or missing portion in pages 93-94, which had to be supplied from other manuscripts. All the four manuscripts in Tanjore are in palm-leaf material, and are briefly described below :

7. Burnell's Catalogue No. 10209. Palm-leaf. Size 17 1/2 × 1 1/2 inches. Leaves 26 (189-214, 212th missing). Lines 9 to 11 to a page. Grantha script. Incomplete. Indicated in this edition by the letter (*Ca*) च.

No. 4216 of Descriptive Catalogue of the Tanjore Library by Professor P. P. Subrahmanya Sastri.

8. Burnell's Catalogue No. 10210. Palm-leaf. Size 17 1/4 × 1 1/2 inches. Leaves 34 (83 to 119, 91, 115, 118 are

missing). Lines 8 to a page. Script Grantha . . . Incomplete."

P. P. S. Sastri Catalogue No. 4217. Referred to in this edition by the letter (*Cha*) छ.

9. " Burnell's Catalogue No. 10211 . . . Palm-leaf. Size 18 1/8 × 1 1/2 inches. Leaves 30 (1-33, 22, 23 and 30th are missing). Lines 6 to a page. Script—Telugu . . . Incomplete."

P. P. S. Sastri Catalogue No. 4218. Indicated by the letter (*Ja*) ज.

10. " Burnell's Catalogue No. 10212. . . . Palm-leaf. Size 15 1/2 × 1 inch. Leaves 45 (61-107, 102, 103 are missing). Lines 6 to a page. Script Grantha. . . . The manuscript is very old.

P. P. S. Sastri Catalogue No. 4219. Referred to in this edition as (*Jha*) झ.

APPENDIX III

ADDITIONAL INDEX

श्रीः

श्रीमते हयग्रीवाय नमः

अच्युतरायाभ्युदयम्

सप्तमः सर्गः

उर्वीयोषिच्चेलमुत्तंसिपुष्पोद्यानं शम्भोरम्बुवाहोदपानम् ।
पाकारातेः पादपावालमेकं गोष्ठीनं यो घुष्यते दिव्यगव्याः ॥ १ ॥

अम्भोवाहानर्भकानङ्कभाजो हस्तेनोर्म्या शङ्कमावर्जयन्ती ।
प्रायः क्षीरं पाययत्यौर्वतप्तं गर्जाव्याजात्क्रन्दतो यस्य वेला ॥ २ ॥

आशाभागानीषदाक्रम्य भूयो व्यावृत्तानां व्याजतो वीचिकानाम् ।
विश्वत्रय्या विष्वगाक्रान्तिहेतोर्विद्यां व्यक्तीकर्तुमभ्यस्यतीव ॥ ३ ॥

यस्मिञ्छौरेरेयुषो योगनिद्रां नाभीनालीकाग्रधूलीषु केलिम् ।
मन्दंमन्दं निक्वणत्किङ्किणीकाः कुर्वन्त्यम्भोमानवानां कुमाराः ॥ ४ ॥

पाठीनाक्ष्यः प्रायशः पाशपाणेर्यस्याऽऽवर्ते यत्नवर्जभ्रमीके ।
व्यावृण्वानाश्चक्रडोलाविहारं संक्रीडन्ते साकमालीजनेन ॥ ५ ॥

मैनाकाद्या यत्र मीनावलीनां वालाघातान्वज्रपातान्विशङ्क्य ।
आक्रन्दन्तः स्वैरमन्तस्त्रपन्ते पश्चाद्दृष्ट्वा यादसां चेष्टितानि ॥ ६ ॥

अम्भःक्रीडारम्भिणो दिङ्मदेभा नासीदन्तो यत्र नक्रा ग्रहीतुम् ।
व्यावर्तन्ते वीक्ष्य पाणौ रथाङ्गं शय्याभाजश्शार्ङ्गिणश्शङ्कमानाः ॥ ७ ॥
आस्फाल्याऽन्तर्बिम्बितादिन्दुकोणाद्वीचीमौर्वी विद्रुमेष्वासभाजम् ।
फेनश्रेणीतूलविक्षेपपूर्वा शौरेश्शय्याऽनेहसा शोद्ध्यते यः ॥ ८ ॥
अम्भोवाहानम्बु पातुं समेतांश्छम्पापाशालम्बनाच्चालयित्वा ।
नाळीकाक्षप्राकृकृतान्नाटयन्ते माथक्रीडां यत्पयोमर्त्यडिम्भाः ॥ ९ ॥
मेदिन्याश्चेन्मेखलादामलीलामाबिभ्राणस्याम्भसामाकरस्य ।
अश्वद्रत्नस्यात्तमौखर्यपूर्तेरन्तःकीलभ्रान्तिमासूत्रयन्तम् ॥ १० ॥
पारावाराऽपारसीमोपकण्ठे प्रापय्येशं पङ्क्तिकण्ठाभियातिम् ।
उर्वीपुत्र्या योजयित्वा जगत्यामर्थोपेतां यान्तमालिप्रतीतिम् ॥ ११ ॥
आत्मन्यारादन्तरीयायमाने विस्तारस्स्यात्कीदृशो वेति वेत्तुम् ।
उर्व्या दुर्वारोर्मिकाकङ्कणाङ्कं मन्ये नीतं कौतुकान्मानहस्तम् ॥ १२ ॥
मङ्क्त्वा मायादंष्ट्रिणोदस्यमानां मध्येपाथः क्ष्मामिवाऽऽविर्भवन्तीम् ।
नेतुर्भूजामातुरिष्टानि दातुं **सेतुं** सीताश्वासहेतुं य एति ॥ १३ ॥
भूयो व्यावर्त्यापि भूम्ना चमूनां पश्चात्कुर्वन् पाथसामेष राशिम् ।
रङ्गस्थानं राजसंसेवयाऽग्रे वल्गच्चेताः वासरैः कैश्चिदाप ॥ १४ ॥
आसाद्योर्वीनायकस्यौपकार्यामग्रद्वारे सोऽवरूह्यौपवाह्यात् ।
औत्सुक्येनातीतकक्ष्याविशेषस्तं प्राणंसीत्तस्थिवांसं सभायाम् ॥ १५ ॥
केचित्स्वामिन् **केरलेश**प्रयुक्ता वर्तन्ते प्राग्द्वारि ते मन्त्रिवृद्धाः ।
इत्युक्त्वाऽसावेतदीयानुमत्या तस्याभ्याशंताननैषीत्सभायाम्[1] ॥ १६ ॥

[1] नृपेन्दोः—घ.

कर्णायुष्यस्यन्दिभिः काव्यबन्धैः कालक्षेपं कल्पयन्तं कवीन्द्रैः ।
पाण्यग्रेण प्रक्वणत्पारिहार्यं वीटीं पश्चाद्व्यापृतामाददानम् ॥ १७ ॥

चञ्चद्वासःपल्लवं चामराणां मन्दस्पन्दैर्मारुतक्षीरकण्ठैः ।
पारंपर्यात्प्रश्रयं व्यश्नुवानैः रज्यत्स्वान्तैस्सेवितं राजवर्गैः ॥ १८ ॥

देया दृष्टिः पूर्वमत्रेति पात्रे तद्भृत्यौघैर्दर्शितानर्घरत्नम् ।
व्याचक्षाणं विश्रुतैर्नीतिमार्गैः कूटस्थानां क्ष्मापतीनामिवैक्यम् ॥ १९ ॥

औदार्येणाऽवेदयन्तं किलोर्व्यामाविर्भावान्नन्दनानोकहानाम् ।
विश्वत्रय्यां व्यत्ययाद्वीरलक्ष्म्या विभ्राम्यन्त्या विश्रमस्थानमेकम् ॥ २० ॥

उच्चैर्भूतं राशिमुच्चावचानां सौजन्यौजश्शौर्यधैर्यादिमानाम् ।
शक्नोत्येको नेति धर्त्तुं धरित्रीं सृष्टं प्रायश्शेषसाहाय्यहेतोः ॥ २१ ॥

दत्वाऽऽहारं देवताभ्योऽवतीर्णं कालादिन्दुं क्षालितान्तःकलङ्कम् ।
सौशील्यस्याऽऽलम्बनं साम्परायाचार्यं शौर्यौदार्यसङ्केतगेहम् ॥ २२ ॥

साक्षात्कारं शारदाया दयाया जीवन्यासं जन्मसाफल्यमक्ष्णोः ।
आरादालोक्यैनमौत्सुक्यभाजस्सर्वे **चेरोर्वी**शसाचिव्यकाराः ॥ २३ ॥

शिष्टैः कैश्चित्सेव्यमानं सविद्यामानं संस्थेमानमानंसिपुस्ते ।
मर्त्याधीशो माननापूर्वमेतान् संप्रेक्ष्याग्रे वीक्ष्य स क्रोधरूक्षः ॥ २४ ॥

नीत्या दण्डं नीयतां कश्चिदेवेत्युक्त्वा दुष्टं मन्त्रिहस्तेऽतनिष्ट ।
आक्रम्य त्वद्राज्यमाजानसिद्धं सीमालङ्घी शिक्षित**श्चेरभूपः** ॥ २५ ॥

पाहि क्षोणीं प्राक्तनीमित्यभाणीत्**पाण्ड्योर्वीशं** पालको नीतिभाजाम् ।
राजीवाक्षस्यांशराज्योपलम्भात्सेवा श्लाघ्या श्रीमदङ्घ्र्योरथापि ॥ २६ ॥

आराध्या ते तावदाज्ञेति चोक्त्वा भक्त्या नत्वा प्रस्थितः **पाण्ड्यभूपः** ।
प्रस्थानाय श्रीपतेरभ्यनुज्ञां प्राप्तुं **पाण्डयस्थापनाचार्य** एषः ॥ २७ ॥
[1]पारे सिन्धोः प्राप्तसंवेशमीशं पद्माबन्धुं पार्थिवेन्दुः प्रणन्तुम् ।
मोक्षागारं प्राविशन् मोहदूरं देवागारं दत्तनेत्रोपहारम् ॥ २८ ॥
([2]आनन्देनोत्तालमश्रान्तसंविद्दीपं प्रादुर्भक्तिपुष्पोहारम् ।
लास्योदग्रे रङ्गमेत्यान्तरङ्गे नेत्रद्वन्द्वं निर्निमेषं नृपेन्दोः) ॥ २९ ॥
अङ्के पादावर्पयित्वा रमाया व्यासज्याङ्गं व्याक्रियाभाजि तल्पे ।
दत्वा पाणिं दक्षिणं मौलिदेशे प्रादुस्स्वापं पाणिमन्यं प्रसार्य ॥ ३० ॥
वासश्शय्याशीविषश्वासधूतं वारंवारं वारयन्तीमुरोजे ।
लक्ष्मीं रागाद्वैतरङ्गैरपाङ्गैरालोक्यान्तर्हासहृष्यत्कपोलम् ॥ ३१ ॥
नाभीभाजो नायकस्योक्तिदेव्या नानासूक्त्या नर्तितस्वापदानम् ।
आनीलानामङ्गभासां विलासादाचक्षाणं तत्त्वमम्बोधराणाम् ॥ ३२ ॥
स्वाधीनोक्तिप्रेयसीशीर्षरत्नं स्वाराज्यश्रीवल्लिकोपघ्नदण्डम् ।
कारुण्याम्भोराशिजीमूतमुर्व्याः कान्तोऽपश्यत्कौस्तुभार्कोदयाद्रिम् ॥ ३३ ॥
देवं दूरादेव देदीप्यमानं दृष्ट्वा भक्त्या क्लृप्तदण्डप्रणामः ।
आसाद्यासावाद्यमभ्यर्च्य पुष्पैर्वाक्पुष्पैरित्यर्चयद्वासुदेवम् ॥ ३४ ॥
वाचोरीत्या वैभवं तावकीनं नाथस्स्तोतुं नैवशक्तास्समस्ताः ।
प्रादुश्शाखाचङ्क्रमाः प्रायशस्ते माहात्म्योक्तौ मादृशां कोऽधिकारः ॥३५॥

[1] This verse was found after No. 13 in p. 3 in a few manuscripts. I have put it here on the strength of the majority of manuscripts and as it agrees with the context here better than after No. 13.

[2] ( ) क, ख, ग, घ.

प्रादुर्भूते त्वत्प्रियाया रमाया नाथ ख्याते नन्दनेऽनुग्रहाख्ये ।
मुच्यन्तेऽमी मौनिनो मातृगर्भागारात्कारागारतः कैटभारे ॥ ३६ ॥

पारीणास्ते चिन्निदानं पदाब्जं येन द्रष्टुं पाटलं कैटभारे ।
देदीप्यन्ते भक्तिदिव्याञ्जनेन स्पष्टां दृष्टिं प्राप्य एतेप्यवन्याम् ॥ ३७ ॥

चिन्तामन्तस्त्वन्निबन्धां कदाचिद्धन्ताहन्ता बन्धवो नाश्रयन्ते ।
मन्दाभूयो जन्मचिन्तां दुरन्तां वन्दारूणां यान्ति मन्दारशाखिन् ॥ ३८ ॥

पातिव्रत्यं या नृणां न त्यजन्ती भक्तिस्त्विद्द्वेद्वयोः पादयोस्ते ।
सेयं संवित्सैव विद्याऽनवद्या सौशील्यं तत्सोन्ववायोऽपि धन्यः ॥ ३९ ॥

पद्मावन्धो ते हि बाधिर्यवन्तो नामप्रेम्णा नैव शृण्वन्ति ये ते ।
ते जात्यन्धा ये न पश्यन्ति हि त्वां ते मूका ये न स्तुवन्ति स्थिरं त्वाम् ॥

मूलं मुक्तेर्मोहतृष्णालवित्रं लोलम्बश्रीलोभनीयप्रतीकम् ।
आलम्बं त्वामन्तरेण श्रुतीनां कूलं नेतुं कोविदः को भवाब्धेः ॥ ४१ ॥

धन्यं मान्यं कोऽपि देवैस्त्वदन्यैर्मन्यन्तां स्वं मानवा दानवारे ।
अन्यं कञ्चित्त्वां विनाऽऽम्नायमार्गाध्वन्यं नाहं वेद्मि जन्यन्तरेऽपि ॥ ४२ ॥

कुक्षौ निक्षिप्यैव लोकानवन्तं कुण्ठोत्कण्ठास्त्वामुपास्यं निरस्य ।
मान्यान्केचिन्मन्वते यत्वदन्यान्मायाप्येषा माधव त्वन्निबन्धा ॥ ४३ ॥

वेत्ता वेद्यो वीक्षको वीक्षणीयो भोक्ता भोज्यः पालकः पालनीयः ।
ध्याता ध्येयः पूजकः पूजनीयः स्तोता स्तुत्यो **रङ्गनाथ** त्वमेव ॥ ४४ ॥

मीनाकारा दृङ्निमज्येन्दिरायास्सौन्दर्याब्धौ श्रुत्यवाप्तेति सत्यम् ।
मङ्क्त्वा सिन्धौ मार्गणाय श्रुतीनां प्रायःपाठीनात्मना पर्यणंसीः ॥ ४५ ॥

जेता कश्चिन्मीनलक्ष्मा जगत्यामन्यः पाठीनालयोऽभूद्गरीयान् ।
इत्येतस्य प्रायशो हेतुरासीन्मीनाकारस्वीक्रिया ते मुरारे ॥ ४६ ॥

नाधारश्चेन्नाथकूर्माकृतिस्ते क्ष्माभृच्छक्रस्यार्णवे घूर्णितस्य ।
प्रादुर्भूयात्किं सुधापूर्णकुम्भः किं प्रादुष्यात्खेचराहारवार्ता ॥ ४७ ॥

गम्भीराम्भोगाधतत्वं समस्तं दृष्ट्वा पङ्कं दर्शयन्तीव सिन्धोः ।
उर्वीं मग्नामुद्धरन्ती न केषां वाराही ते व्यक्तिराराधनीया ॥ ४८ ॥

हस्तोदस्तस्वाङ्कलीनाऽसुरोरःप्रत्यग्रान्त्रं त्वां नृसिंह प्रतीमः ।
पारावारं वीचिकोत्क्षिप्तपाथः पानासीदन्मेघसौदामिनीकम् ॥ ४९ ॥

प्रादुस्तोयं प्रोन्मिषत्वत्पदाङ्कं वैरिञ्चाण्डं वारिजाताक्षमन्ये ।
त्यक्त्वा दैत्यांस्त्वज्जुषो जैत्रलक्ष्म्याः प्रायो व्यज्यत्पल्लवं पूर्णकुम्भम् ॥ ५० ॥

पादेनोर्ध्वं प्रस्थिताजाण्डरन्ध्राद्बाह्याकाशं व्याप्य तत्राप्यमान्ती ।
व्यावृत्ताः किं माधव व्योमसिन्धुव्याजात्कीर्तिर्व्यज्यते तावकीना ॥ ५१ ॥

नालीकाक्ष त्वत्कनाराचधाराक्रूरापातात्प्रस्फुटत्क्रौञ्चरन्ध्रम् ।
जानीमस्ते विस्तृतं जैत्रलक्ष्म्याः केलीसौधाभोगलक्ष्यं गवाक्षम् ॥ ५२ ॥

आकृष्टासीत्कर्कशेनार्ककन्या राजीवाक्ष त्वद्धुजालाङ्गलेन ।
पाथस्तस्याः किं प्रलम्बावरोधस्त्रैणस्यारादक्षिकोणे विधातुम् ॥ ५३ ॥

राम त्वत्केनेषुणा राक्षसेन्दोः पङ्क्तौ मूर्ध्नां प्रायशः पातितायाम् ।
एकं मुक्त्वोर्वीमगुर्वीं दधाना व्यर्था मूर्ध्नामालयो व्यालनेतुः ॥ ५४ ॥

केनाप्यक्ष्णोर्नैवलक्षीकृताङ्घ्रिः पुष्यद्गात्रः पूतनाप्राणवातैः ।
गोपस्त्रीणां त्वं भुजङ्गोऽसिविष्णो तन्मे चित्रं भासि यत्तार्क्ष्यवाहः ॥ ५५ ॥

संविज्ज्योतिश्छादयित्वाऽन्तरान्ध्यं व्यावृण्वानेनार्णवं चोत्पथाख्यम् ।
धृत्वा पिञ्छं देव विद्या त्वयाऽग्रे दैतेयानां दर्शितेवैन्द्रजाली ॥ ५६ ॥

आजानेयस्याङ्घ्रिनिर्घातधारा पातक्षुण्णैः पांसुभिर्धूसराङ्गम् ।
क्षिप्तो भारश्शिक्षणाद्दुर्मदानामित्येवोर्व्याश्श्लिष्टमीडे भवन्तम् ॥ ५७ ॥

स्तावंस्तावं देवमेवंविधानं वाचांगुम्फैः वावदूकेन्द्रकल्पम् ।
आनन्दाब्धौ क्रीडति स्माङ्गलग्नां रोमाञ्चैः किं व्यञ्जयञ्छैवलालीम् ॥५८॥

हरिपदनुतिचर्यानन्तरं मानवाना
मधिपतिरुपकार्यामासदन्नीतिधुर्यः ।
अधिपदमपि विष्णोश्चारयन्गोप्रपञ्चा-
नपरगिरिमकाङ्क्षीदाप्तुमह्नामधीशः ॥ ५९ ॥

इति राजनाथकृतौ अच्युतरायाभ्युदये महाकाव्ये सप्तमस्सर्गः

अष्टमस्सर्गः

पश्चिमाचलदरी शबरीभिर्भ्रान्तितोऽथ मणिकन्दुकमध्ये ।
ताडितो नु करतामरसाभ्यां भानुमानधित पाटलिमानम् ॥ १ ॥
आत्तवत्युदयमम्बुजबन्धावग्रतः प्रववृतेऽथ पतिष्णौ ।
छायया निववृते जगति स्यात्सम्पदीव विपदि क्व सहायः ॥ २ ॥
किं व्यपोहितुमना भृगुपातात्सत्पथाक्रमणसम्भवमंहः ।
अंशुसन्ततिरशीतमरीचेरैक्ष्यत क्षितिभृतामधिशृङ्गम् ॥ ३ ॥
गाधतत्वमधिगत्य गभीरे मङ्क्तुमेष चरमाम्बुधिमध्ये ।
आयतान् किमपि दीधितिदण्डानब्जिनीपतिरपातयदग्रे ॥ ४ ॥
पश्चिमाब्धिलहरीभरडोलाशायिनां सलिलमर्त्यशिशूनाम् ।
रत्नगुच्छ इव रश्मिनिबद्धं लम्बते स्म गगने रविबिम्बम् ॥ ५ ॥
दिक्षु विश्लथमवेक्ष्य तरक्षोश्चर्म लास्यसमये शशिमौलेः ।
न व्यलोकि नलिनीपरिणेतुर्गोकुलं निखिलमाकुलमेव ॥ ६ ॥
कूजति क्वचन कौशिकलोके वाममेव पतिरेष वसूनाम् ।
आततान भुवनान्तरयात्रा तत्फलं नु सुखमेष्यति भूयः ॥ ७ ॥
चक्रवाकमिथुनस्य सरस्यां मांसलश्वसनमारुत एव ।
विप्रयोगपरिरम्भविशेषं विश्लथीकृतगरुं न विषेहे ॥ ८ ॥

चञ्चुविश्लथबिसाञ्चितमार्गेश्चक्रयोर्विजघटे समवायः ।
अङ्कनं विरचयन्निव[1] भूयरसङ्गमस्थलसुखावगमाय ॥ ९ ॥
शावकानधिमनः कणिशालीं चञ्चुसन्ततिषु चर्वितशेषाम् ।
नीडसीम्नि च निधाय कटाक्षान् [2]सत्वरं समवलन्त शकुन्ताः ॥ १० ॥
अस्तशैलतटकाननली[3]नैरन्धकारसुभटैरुपरुद्धा ।
अग्रतः प्रचलितस्य खरांशोरंशुसन्ततिरिवै[4]क्ष्यत सन्ध्या ॥ ११ ॥
नेक्ष्यते दिनप[5]तिर्नलिनीनां नर्म किञ्चिदपि नाङ्कुरतीति ।
व्यानशे दश दिशोऽपि विचेतुं तत्सुतेव तमसां परिपाटी ॥ १२ ॥
वीक्ष्य किञ्चिदभिलक्ष्यमुडूनां मण्डलं विशिथिलाण्ड[6]विमोहात् ।
चुक्रुशुश्शकुनयः किमशक्ता विप्रकर्षिणि[7] विहायसि गन्तुम् ॥ १३ ॥
दीपपङ्क्तिरव[8]भिद्य तमिस्रं दीपिता किल रुषा पुनरस्मिन् ।
कुत्रचिन्निलयकोणनिलीने कज्जलभ्रुकुटिभङ्गमकार्षीत् ॥ १४ ॥
इत्वरीजनहितं करवाणीत्युत्थितं किल निपत्य कृशानौ ।
दृश्यते स्म तिमिरं दिवसान्ते दीपिकोन्मिषितकज्जलदम्भात् ॥ १५ ॥
आवृते तमसि गाढमधस्तात् छायया परिणतात्मनि दीपाः ।
कज्जलालिकपटेन तदीयं वर्गमालयगृहीतममुञ्चन् ॥ १६ ॥
नृत्यतः पुरहरस्य निटालज्वालजालमिलनेन निलीय ।

[1] किल—अ, छ.
[2] चत्वरम् स—च.
[3] लीलैः—च.
[4] वैक्षत—क, ग, ङ, च, ज.
[5] मणिर्न—झ.
[6] विमोक्षात्—छ, वि.
[7] कर्षणि—च.
[8] रुपभिद्य—अ. छ. झ.

स्यन्दमानमिव सन्तमसानां [1]छद्मना त्रिदशवर्त्म चकाशे ॥ १७ ॥

प्रच्युतं दिनमणिं भुवनश्रीभूषणार्हमचिरेण विचेतुम् ।
दीपिका इव दिशाभिरुदस्तास्तारकास्तत इतो दिवि रेजुः ॥ १८ ॥

अङ्गजागमलिपेरुडुनाम्नो व्यञ्जनाय विमलाञ्जनलेपः ।
[2]शाम्यदर्यमशिलाशिखिधूमस्सत्पथाख्यवनसामजयूथम् ॥ १९ ॥

स्यन्दमानमिव सिन्धुरदाने सप्ररोहमिव शाड्वलदेशे ।
उत्पलेष्विव विकस्वरमुच्चैष्षट्पदेष्विव सपक्षवितानम् ॥ २० ॥

सान्ववायमिव सैरिभवर्गे सावलेपमिव शक्रशिलासु ।
सावलम्बनमिवोत्पलजाले सप्रतिष्ठमिव शैवलिनीषु ॥ २१ ॥

पाणिनेर्मतमिवाखिललिङ्गव्यक्तिकृद्विविधशब्दविशेषम्[3] ।
न्यायशास्त्रमिव साध्वनुमानग्राह्यनिह्नुतसमस्तपदार्थम् ॥ २२ ॥

विष्णुरूपमिव जातमहत्त्वं व्याप्य विश्वमखिलं बहिरन्तः ।
तत्त्ववाक्यमिव तारकरूपव्यञ्जकं[4] वनमिवात्तपलाशम् ॥ २३ ॥

सान्ध्यवृत्त्यपि निरङ्कुशचारं भानुयातमपि विश्लथभानु ।
[5]कृष्णरूपमपि सङ्कुचदब्जं किञ्च विश्लथसुदर्शनकेलि ॥ २४ ॥

मन्मथेभमदभेषजमाशामानिनीमृ[6]गमदद्रवलेपः ।
पान्थबृन्दगरलं भुवनान्तः[7] सान्द्रमन्धतमसं समरुन्ध ॥ २५ ॥

सञ्चितं किमु पुटेष्ववटानां पुञ्जितं किमचलेष्वखिलेषु ।

1 नात्मना—च.
2 शाठ्यमर्य—च.
3 वितानम्—क, ग, च.
4 व्यञ्जनं—अ.
5 विष्णुरू and कृष्णरूप—झ.
6 मदार्द्रविलेपः—ज.
7 न्तं—छ.; all other manuscripts read भुवनान्तः

विस्तृतं किमु विहायसि चासीच्छार्वरं जगति सार्वपथीनम् ॥ २६ ॥

ध्वान्तपङ्क्तिभिरभूयत मेघैर्ज्योतिरिङ्गणमयैर्हरिगोपैः[1] ।
इत्वरीभिरपि चत्वरकोणे गत्वरीभिरचिरांशुभिरेव ॥ २७ ॥

अंशुमालिनि विशत्यपराद्रिं केचिदस्य किरणास्सविलम्बाः ।
शार्वरैर्जगृहिरे किलहस्तग्राह्यमञ्चिततमोमणिदम्भात् ॥ २८ ॥

क्रीडतां किमपि कीटमणीनां कैतवेन कनकद्रवचित्रैः ।
रच्यमानमिव राजरमण्या युक्तमम्बरमुदैक्षि रजन्याः ॥ २९ ॥

सान्द्रसन्तमससामजपङ्क्तेः तारवज्रखचिताभ्रकुथायाः ।
प्रस्फुरद्द्युतितमोमणिजालं पद्मकालिवपुषा परिणेमे ॥ ३० ॥

स्वैरिणीयमवकुण्ठनवासस्स्रग्विलेपनविभूषणसङ्गात्[2] ।
सख्यमञ्चति ममेति किमस्यास्स्वैरचारमरुधन्न तमिस्रम् ॥ ३१ ॥

[3]विश्लथे दिनमणौ हरचूडारत्नमभ्रवलये लघु दातुम् ।
तत्स्तृतञ्जतु किलाऽजनि सन्ध्यापावके समयतापितमन्धम् ॥ ३२ ॥

निस्सरत्तिमिरदस्युसहस्रानुद्रुतेन चरमाद्रिनिकुञ्जे ।
हारमौक्तिकचयैरिव कीर्णैरात्मरक्षणकृते मिहिरेण ॥ ३३ ॥

अंशुकन्दलरसादमृतांशोः[4] क्रीडतोत्पिबकिशोरकुलेन ।
कौमुदीह्रदजुषा हृतमुक्तैः कोरकैरिव सुधापृषतानाम् ॥ ३४ ॥

सन्ध्यया नटितपल्लवशोभासम्पदां[5] सकलदिग्लतिकानाम् ।

[1] गणैः—च. [2] विभूषणमासीत्—छ; विनीलिम—अ, क.
[3] प्रच्युते—झ; all other manuscripts read विश्लथे.
[4] विसैर—ज. [5] दा—च.

[1]स्फोटपङ्क्तिभिरिवाकुलकोकश्वासपावकशिखाक्रमजातैः ॥ ३५ ॥

चञ्चरीककुलझङ्कृतिमन्त्रावृत्तिपूर्वमधिविष्णुपदाग्रम् ।
आदरेण कुसुमैरिव कीर्णैरागमाय कमितुः कुमिदिन्याः ॥ ३६ ॥

द्योमणिर्न [2]हृत इत्युडुराजप्रत्ययाय दशदिक्प्रमदाभिः ।
अन्तरिक्षफणसीम्नि विकीर्णैरक्षतैरिव निशाफणवत्याः ॥ ३७ ॥

नाकयोषिदुपभुक्तनखाग्रोन्मुक्तचन्दनलवैरिव लग्नैः ।
अन्धकारभरकर्दमजातैराङ्[3]जैरिव यशोङ्कुरजालैः ॥ ३८ ॥

रोहिणीशमनुचिन्त्य तमिस्रै[4] रोमहर्षणजुषः क्षणदायाः ।
निस्सृतैरिव निदाघकणौघैस्तारकैस्स्तबकितं वियदासीत् ॥ ३९ ॥

कौमुदीपयसि कल्पितभूयःकेलिभूत्पिबकिशोरकुलेषु ।
नाकसीम्नि[5] नलिनीदलकीर्णैस्तत्कणैरुडुगणैस्समभावि ॥ ४० ॥

अर्दितस्य जगतस्तिमिरौघैरर्पितो[6] नु कृपयाऽभयहस्तः ।
उद्ययौ जलनिधेरुडुजानेरंशुपल्लवमनुज्झितरागम् ॥ ४१ ॥

द्योतलं [7]ततमिवोपरि नीतं दूरिता इव दिशो विदिशोऽपि ।
प्रापितेव धरणी परिणाहं रोहिणीविटरुचां निचयेन ॥ ४२ ॥

अर्कहेमकलशेऽर्णवमग्ने कालचक्रघटियन्त्रवशेन ।
[8]उत्थितोऽयमितरोर्द्धृतरश्मिः सम्भृतामृतरसश्शशिकुम्भः ॥ ४३ ॥

[1] फेनविन्दुभिः—च ; फेनपङ्क्तिभिः—झ, सूनपङ्क्तिभिः—छ, झ.
[2] भृत—छ.
[3] सङ्गजे—च.
[4] तमिस्रा—छ.
[5] मनलिनी—च.
[6] रर्चितो—च ; रपगतो—छ.
[7] द्रुत—
[8] उद्धृतो—ङ .
[9] राश्रिततर—घ, च.

मज्जतो महति सन्तमसाख्ये वारिधौ तरणिभङ्गवशेन ।
पालनाय जगतः परमासीदात्तरश्म्युडुपमण्डलमग्रे ॥ ४४ ॥
शर्वरीरमणबिम्बमलासीच्छातकुम्भभृतसासपदीनम् ।
अम्बरे नवयवाञ्चितलाक्षामुद्रिकेव समयेन वितीर्णा ॥ ४५ ॥
कुङ्कुमेन रजसा कुनटीनां कोरकैरपि कुसुम्भजपानाम् ।
रञ्जितं नु सविधूदयरागं विष्वगम्बरतलं विलुलोके ॥ ४६ ॥
सन्ध्यया सरसकुङ्कुमचर्चासंपदं चरमदिक् श्रयतीति ।
ईर्ष्यया किमु दधौ हरिदैन्द्री तां विधोरुदयरागनिभेन ॥ ४७ ॥
सञ्चरत्सु दिवि पत्रिषु सन्ध्याबालिकां बत निरीक्ष्य सदोषाम् ।
तन्त्रविद्रतिपतेर्द्विजराजो विप्रयुक्तबलिमेव वितेने ॥ ४८ ॥
चञ्चुकोटिमिषदंशिकयाऽऽशाभूषणाय नु चकोरकलादाः ।
[2]सौधजालनिभयन्त्रणपट्टाच्चन्द्रधाम चक्रुषुस्तपनीयम् ॥ ४९ ॥
[3]रागशालिरुचिदण्डमहोल्कामण्डलान्यसमचण्डमरीचिः ।
शीर्णतार[4]कुलशीकरजाले शार्वरद्विपचयेऽपि चकार ॥ ५० ॥
पीडयन् रथपदस्तनयुग्मं श्लिष्यति स्म रजनीं शिशिरांशुः ।
कूलमुद्रजमलीयत सन्ध्याकुङ्कुमद्रवविलेपनमस्याः ॥ ५१ ॥
बिम्बितस्सविधगैरिकरागः प्राग्गिरेरुदयरागमिषेण ।
प्रत्यभादुडुविटस्फटिकेऽस्मिन्विप्रकर्षिणि न भाति यदेषः ॥ ५२ ॥
रागवेषजुषि रोषकृशानौ शाम्यति [5]प्रदलनात्तिमिराणाम् ।

[1] कवचलाञ्चित—छ. [2] षण्डजाल—छ.
[3] नाग—छ; राग is also noted as a variant in छ.
[4] करशी—अ. [5] प्रलयनात्—छ.

तद्दृढस्थितिवशेन तमीशे कालिमाऽजनि कलङ्कमिषेण ॥ ५३ ॥

आलवालमनुरागलतायाः कालशूलधरपाणिकपालः ।
मारदिग्विजयमङ्गलकुम्भो मर्मभिद्विरहिणां जलयन्त्रम् ॥ ५४ ॥

ध्वान्तभूतशमनाय दिनान्तप्रस्तुतो विमलभास्मनयन्त्रः ।
अर्दितस्य किरणैरहिमांशोरातपत्रमखिलस्य जनस्य ॥ ५५ ॥

कौमुदीकलशसागरमध्यद्वीपमङ्कतुलसीसितधिष्ण्यम् ।
वासराधिपवियोगगृहीतं वर्तुलं फलकमम्बरलक्ष्म्याः ॥ ५६ ॥

नर्ममारुतपटस्तटिनीनां नायकेन ततरश्मिविमुक्तः ।
इन्दुबिम्बमिदमैक्षि विहायो नन्दगोपतिशिशोर्नवनीतम् ॥ ५७ ॥

प्रस्थिते स्फुटरतीश्वरचापारोपणानुगुणमम्बरवन्याम् ।
रामचन्द्र इव[1] पादनिवेशादस्य जीवनमवाप शिलाऽपि ॥ ५८ ॥

पद्मिनी [2]ततकरं हिमभासा भानुमालिनि गते परिरब्धा ।
मीलदब्जनयनाऽजनि सैषा पांसुला हि कमितुः [3]पुरतोऽपि ॥ ५९ ॥

मञ्जुलालिवलयारवमद्धा मन्दमुच्चलितकोरकहस्ता ।
उत्पलिन्यधिभुवाऽर्पितमङ्के पादपल्लवमसौ [4]समवोढ ॥ ६० ॥

पद्मिनी पतिशुचा मकरन्दस्तन्यतोऽप्यलिशिशून्न पुपोष ।
कूजतस्समपुषन्कुमुदिन्यो युज्यते [5]विपदि सौहृदमेतत् ॥ ६१ ॥

[1] इह—झ.
[2] द्रुततरं ध्रुडुराजात्—छ.
[3] परतोऽपि—छ.
[4] सोढ—ख, ग, छ.
[5] सपदि—अ, छ.

पङ्कजेषु वसतिं भ्रमराणां नाऽसहिष्ट नलिनी रविशून्या ।
वल्लभे क्वचन जग्मुषि का वा वाञ्छतीतरजनस्थितिवादम् ॥ ६२ ॥
चालयन्सनिनदं भ्रमरालीलेखिनीं दिनविरामसमीरः ।
नूनमुत्पलदलेषु सुमेषोर्विश्वशासनलिपिं विलिलेख ॥ ६३ ॥
रोहिणीरमणरागकृशानुप्लुष्टसन्तमसभास्मनराशिः ।
शीर्णसान्ध्यरुचिसूनवितानव्योमशाल्मलिविनिर्मलतूलः ॥ ६४ ॥
तारकाङ्कुरपयःपरिवाहस्त्याजितस्ततइतस्समयेन[1] ।
व्योमलङ्घनकृते विधुहंसव्यापृता विशदपक्षतिपाली[2] ॥ ६५ ॥
इन्दुबिम्बनिभनीविविराजद्यामिनीविततधौतदुकूलः ।
कामभूरमणदिग्जययात्राकालसूचकशरद्घनसंघः ॥ ६६ ॥
सम्भवक्षणसमुत्थितमिन्दुं कौतुकादनुगतः कलशाब्धिः ।
इन्दुरागलहरीमयहेम्नः पाण्डरीकरणपारदजातम् ॥ ६७ ॥
अन्धकारविजयादमृतांशोर्निस्सृतं नवयशोनिकुरम्बम् ।
सत्पथालयसुधारसचर्चा चन्द्रिका दिशि चमत्कृतिमूहे ॥ ६८ ॥
कालयूनि दिवि कर्षति शाणे शर्वरीरमणचन्दनखण्डम् ।
तद्द्रवैरिव तथा दधुराशाश्चन्द्रिकाभिरनुलेपनशोभाम् ॥ ६९ ॥
व्योमसीमसुरभेर्विधुमण्डल्यूधसस्स्वयमधस्तनवाहि ।
सम्भ्रमेण चलचञ्चुचकोरैश्चन्द्रिकालहरिदुग्धमधायि ॥ ७० ॥
प्राङ्गणेषु पटमण्डपिकानां प्रस्तुताऽह्वकथापरिवाहम्[3] ।

[1] स्थापितः—छ. [2] पालिः—छ .
[3] परिहासम्—छ, झ ; परिवाहम् is also given by झ.

वीचिकां जगदिदं विधुभासां शीतलां शिबिरवासि सिषेवे ॥ ७१ ॥

उच्चण्डान्मण्डलाग्रान्मलिनतरतमः कण्टकान्खण्डयित्वा

स्वैरं जातप्रचारं सकलमपि जगत्कल्पयन्नद्भुतश्रीः ।

ज्योत्स्नापूरैरपारैर्विशददशदिशस्फूर्तिमत्येव कीर्त्या

ख्यातं वीराच्युतेन्द्रक्षितिपमनुययौ बन्धुरिन्दीवराणाम् ॥ ७२ ॥

इति[1] राजनाथकृतौ[2] अच्युतरायाभ्युदये[3] महाकाव्येऽष्टमस्सर्गः

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[1] त्यच्युतरायाभ्युदये अष्टमः—म. [2] दयनाम्नि—च.
[3] थस्य—च, छ.

नवमस्सर्गः

हरिणीदृशाऽन्यतमया सविभ्रमं हरिचन्दनं धृतमुरोजचक्रयोः ।
अनयोः कदाऽपि विरहो न सम्भवेदिति शाश्वत[1]स्थितिरिवाऽऽतपाङ्कुरः ॥

मुकुरे [2]मुधाकृतसुधांशुमण्डले प्रतिबिम्बनं प्रति मृगीदृशो बभौ ।
गदितुं प्रियागममुदं समागतो निजमूर्तिभेद इव तन्मनोगतः ॥ २ ॥

स्वनिरोधिनीं किल पयोधरोन्नतिं समवेक्ष्य सान्त्वयितुमाननेन्दुना ।
परिरम्भणे वलयितौ भुजाविव प्रमदा [3]बभार नवहारमेकिका ॥ ३ ॥

परया कयाऽपि मृगनाभिपङ्किले परिणाहशालिनि पयोधर[4]स्थले ।
युवलोकलोचनगतागतोचिता नवहारमौक्तिकशिला [5]न्यधीयत ॥ ४ ॥

अवलोक्य हंसकुलमञ्चितैर्गतैरभिभूतमेतदभिधानसाम्यतः ।
विहितागसेव चरणावलम्बिना विललास हंसकयुगेन काचन ॥ ५ ॥

विटमण्डलीविजयिनो मनोभुवो विजयाक्षरावलिमिवेतरस्त्रियः ।
कुचशैलसीमनि कुरङ्गनाभिना विलिलेख पत्रलतिकां प्रसाधिका ॥ ६ ॥

युवनेत्रखञ्जनयुगेन खेलता गदितं नितम्बफलकावलम्बितम् ।

[1] शाश्वती स्थि—छ.
[2] मुखाकृति—छ.
[3] च भार—छ.
[4] राङ्कणे—ख, घ, ङ, छ.
[5] किलादधे—झ.

अवितुं मनोजनिधिमात्तवेष्टनः परया फणीव मणिमेखला दधे ॥ ७ ॥

इतरस्त्रियस्सरसयावकार्पणाच्चरणौ निकाममरुणौ व्यराजताम् ।
पदपङ्क्तिभिस्स्वपरिपन्थिपङ्कजप्रतिसृष्टये धृतरजोगुणाविव ॥ ८ ॥

कुटिलभ्रुवा कुटजसूनगर्भकं कबरीभरे विनिहितं कयाचन ।
वदनाभिरूप्यवसुचौर्यवाञ्छया रुरुचे निगूढ इव रोहिणीविटः ॥ ९ ॥

मकरी सखीविलिखिता महीयसोः कुटिलभ्रुवः कुचमहीभृतोस्तटे ।
विषमायुधस्य विशतो मनोगृहं बहिरर्पितामनुययौ पताकिकाम् ॥ १० ॥

मुखरामणीयकमुधासुधाम्बुधौ विटमानसे विरचितावगाहने ।
उपजातमेकमुपरीव बुद्बुदं नतमध्यमाऽवहत नासिकामणिम् ॥ ११ ॥

अधिफालमायतदृशाऽन्येया[1] धृतं कुटिलं कुरङ्गमदभङ्गचित्रकम् ।
युवमण्डलीधृ[2]तिगलग्रहोचितो रुरुचेऽर्धचन्द्र इव रूपदर्शितः ॥ १२ ॥

इतरस्त्रिया वदनमिन्दुमण्डलं परिभूय चन्दनललामरेखया ।
अपि तत्कलाश्रियमजीजयद्यतः किमु तिष्ठते स्वयमणीयसे महान् ॥ १३ ॥

कुचशैलसीम्नि कुटिलालकाऽपरा कुतुकेन यं व्यधित कुङ्कुमद्रवम् ।
स बभार वल्लभनखाङ्कचन्द्रमं[3]शशकलस्य सान्ध्यसुषमामुदेष्यतः ॥ १४ ॥

कटकेन मौक्तिककरम्बितश्रिया समयोजयच्चरणपल्लवं परा ।
अपहृत्य वैरमितरेतराश्रितं शशिपद्मयोरिव सखित्वकारिणी ॥ १५ ॥

अबलास्वलङ्कृतितरङ्गितादरास्वपरा वियोगमधिगम्य कामिना ।
अधिगण्डमर्पितकराञ्चलच्छलादवतंसपल्लववती किलाऽरुचत् ॥ १६ ॥

[1] अन्यथा—च, झ. [2] धृतगल—च, छ, झ.
[3] माश्शक—अ, क, ख, ग, घ, ङ.

परिचारिकांसभुवि बाहुवल्लरीमधिजालकान्तरमपाङ्गवीचिकाम् ।
ददती श्रुती चतुरदूतिकावचस्यपरा प्रियागमनमभ्यपालयत् ॥ १७ ॥

समुपेहि तूर्णमिति सावलेपता स्वयमस्मि ते पुर इति स्वतन्त्रता ।
निगदामि खेदमिति नैपुणी गिरा न वदाम्युदन्तमिति भावनिह्नवः ॥ १८ ॥

प्रणतिस्तवेति [1]परयाऽभिभाषणं प्रणयः क्व तादृश इति प्रतारणम् ।
कुरु मे प्रसादमिति कोपनिर्णयः क्व सहे व्यथामिति मृदुत्वघोषणा ॥ १९ ॥

कठिनाशयस्तमिति काऽपि [2]गर्हणा दयसे कदेत्युनुमतिर्विलम्बने ।
न हि वेद्मि कृत्यमिति मौग्ध्यनाटिका न जिजीविषेति न कुतो विभीषिका ॥

मयि कोऽपराध इति मा[3]र्नैनाऽऽत्मनो ममता कुतस्तव मयीति कल्पना ।
किमहं वदामि तदिहेति मन्मुखात्कितवं वदेत्यवददेकिका सखीम् ॥ २१ ॥

गदितुं न गद्[4]दिकया नृशंसतां सुमुखी शशाक सुहृदे मनोभुवः ।
अथवा कथं नु निगदेदपास्तभीरविनाकृतेयममुना सधन्वना ॥ २२ ॥

किमपि प्रियाय गदितुं कृतोद्यमा परमार्थतः पतिमवेत्य भामिनी ।
अनुचिन्तनात्मकमजानती सखीमनुयोगिनीं [5]परुषमैक्षतापरा ॥ २३ ॥

अयि मां विबोधयसि[6] मोह[7]जल्पितान्यवदस्त्वमेवमवदस्तथेति च ।
कथयामि किं नु सखि कामिनः कृते कथयोचितं त्वमिति काऽप्यभाषत ॥

[1] परया हि हासनम्—छ; परथाभिभासनम्—अ, च, झ; परताभिभावनम्—ज; परिहासभाषणम्—

[2] गर्हिणा—छ.

[3] निनात्मनो—ख, ङ, छ, झ.

[4] द्रुदकया—छ, ज.

[5] पुरुष—ख, घ, ङ, छ.

[6] य विमोहजल्पितान्य—ख, घ, ङ.

[7] कल्पि—अ.

भवति क्षणं व्यवहिते परीक्षितुं तव [1]कामुकी बत न कामगाद्दशाम् ।
इयतीं क्षमेत किमयं विलम्ब[2]नामिति संदिदेश दयितं प्रतीतरा ॥ २५ ॥
अवलोकयेत्प्रियमनेन संलपेदमुमन्तिकं मम नयेदसाविति ।
अपरा सखीमभिनवामिवादरात्सुचिरं नि[3]शाम्य सुहृदे व्यसर्जयत् ॥ २६ ॥
अथ दूतिका हरिणशावचक्षुषामभिवाञ्छितेष्टजनमञ्जसा ययुः ।
अखिलापगान्तरभिपूरणोत्सुकाः पयसां निधिं किल पयोदमालिकाः ॥२७॥
सुमुखीमणेस्सुलभ[4]कार्श्यसंपदस्सुषमैव काऽपि सुतरां [5]प्रवर्धते ।
सरितः पयोदसमयावधौ यथा परिहीयमानपयसः प्रसन्नता ॥ २८ ॥
कुसुमेषुणाऽ[6]भिहितगुम्फिताश्शरा हृदयस्थिते त्वयि पतेयुरित्यसौ ।
किमु [7]तान्निवारयितुमायतायतं श्वसितानिलं सुवदना विमुञ्चति ॥ २९ ॥
बिसदामनामनि बिलेशयाधिपे कुचहेमभूमिधरशृङ्गसङ्गिनि ।
श्वसितानिलस्सुलभया किमीर्ष्यया परिवृद्धिमेति परिणाहिचक्षुषः ॥ ३० ॥
समुपालभे न हि भवन्तमीदृशं सरसीरुहप्रभवमेव सांप्रतम् ।
अपि विप्रयोग[8]मधिगम्य भाविनं तनुते स्म यत्तदसहं च तद्वपुः ॥ ३१ ॥
इह देहि वीक्षणमितीरिताऽऽलिभिर्न ददाति यद्यपि ददात्यसम्मुखम् ।
यदि सम्मुखं सवयसो न वेत्त्यसौ यदि वेत्ति ता [9]विनिमयेन मोहिता ॥३२॥

[1] कामिनी बत न कामगां दशाम्—घ ; मृगीवदनकामुकां दशाम्—ङ ; मृगीदृगिह कामगाम्—ज ; तव सा मृगी बत कामगदशाम्—छ.

[2] ताम्—छ.
[3] शम्य—क.
[4] कार्यसं—ज.
[5] प्रवर्षते—अ ; मवर्धत—ज.
[6] भिमुख—अ, छ.
[7] तान्न्यवारयितुम्—छ.
[8] मवगम्य—अ, क. घ, ङ, झ.
[9] विनियमेन—ख.

सरसाशयेन्धनविशेषसंश्रयाद्विततिस्पृशा विरहवह्निधूम्यया ।[1]
कलुषीकृताक्षियुगलेव सा किरत्यनिवारितप्रसरमश्रुनिर्झरम् ॥ ३३ ॥
कथमप्यसौ कमललोचना मम क्षमते वियोगमिति नावगम्यताम् ।
[2]किमुत श्रुतं किमुत वीक्षितं कुतोऽप्यपहाय मेघमचिरांशुवर्तनम् ॥ ३४ ॥
अनुवादतो गृहशुके प्रकाशयत्यनुरागवद्रहसि मोहजल्पितम् ।
विनतानना विधुमुखी त्रपावशान्नमतीव तन्न पुनरुच्यतामिति ॥ ३५ ॥
श्वसितस्य सौरभमभिप्रधाविनि[3] स्वगुणे क्षणं विरमतीषु वर्षतः ।
[4]मदनस्तदौष्ण्यविनिवर्तिते धनुः पुनराश्रिते प्रहरति प्रियां शरैः ॥ ३६ ॥
[5]कृतमीरितेन बहुना कृशोदरी विकृतिं न किं[6] व्रजति विप्रयोगजाम् ।
अपरेत्यसंशयमवेत्य हंसिकाऽप्यभिवर्धिता न भजते तदन्तिकम् ॥ ३७ ॥
इति दूतिकाहृदयहारिणीगिरा समयोजयत्सहचरं मृगीदृशा ।
प्रियया रथाङ्गमिव [7]भृङ्गझङ्क्रिया मुखरीकृताम्बुजमुखी दिनेन्दिरा ॥३८॥
तरुणे गृहाश्रयिणि तत्कृतां व्यथामवधूय [8]काऽपि समतुष्यदङ्गना ।
शरदं समेयुषि शनैर्बलाहके कलहंसिकेव [9]कलुषीकृताशया ॥ ३९ ॥
अपराधजातमधिरोपयन्तु म-

ध्यबले न किञ्चिदभिमर्शनादिकम्[10] ।

[1] शयोऽपि न विशेषसाश्रयात—घ, छ, झ.
[2] किमु दृष्टमस्ति किमुत श्रुतं कुतोऽप्यपहाय—क, घ, झ.
[3] प्रपातिनि—घ, ज.
[4] मदत:—छ.
[5] अलमी—छ.
[6] कामयति—घ.
[7] शृङ्ग—घ.
[8] साऽपि—च, छ, ज.
[9] कलुषेतराशया—क, ख, ग, घ, च, ज, झ.
[10] दवमर्शनादिदम्—ख, च, छ, ज, झ ; दविमर्शना—ग, ङ.

अथवाऽस्ति चेदयि नताङ्गि सह्यता-
मितिसान्त्वयन्निव स चाऽऽलिलिङ्ग ताम् ॥ ४० ॥

चरमाङ्गमेत्य सहचारिणाऽपरा पिहितेक्षणा प्रियविनोद[1]वेदिनी ।
त्रपते स्म सा तदभिधानशंसने [2]समसूचयत्पुलक एव तत्क्षणम् ॥ ४१ ॥

प्रहिता परेण परमाणुमध्यमां प्रणयप्रकोपपरतन्त्रमानसाम् ।
अधिगम्य सान्त्वयितुमाशु दूतिका निजगाद वाचमिति नैपुणीयुताम् ॥

मुखमीक्ष्य ते मुकुलितस्मिताङ्कुरं न विभाति कीरवचनेऽपि लालना ।
मसृणो ममापि च समागमादरस्खलितं प्रियेण किमु कातरेक्षणे ॥ ४३ ॥

स्खलितं यदस्ति कमितुर्विदग्धया सहनीयमश्रुतमिव श्रुतं च तत् ।
इति मे न सूक्तिपटिमाऽवगम्यतां नियतं मनोजनिगमार्थनिर्णयः ॥ ४४ ॥

अयि नैव वाञ्छति परामसौ तथाऽप्यसहिष्णुभिः कथितमन्यथा यदि ।
क्व गता मतिस्तव रते [3]ऋते मनो मदनो विनोदयति कामुपेत्य वा ॥

अतिरेकतः प्रणयपूरपूरिता हरिणाक्षि चित्तसरसी तवाऽधुना ।
रमणापराधलहरीनियोजनं क्षमते न किञ्चिदपि कातराऽस्म्यहम् ॥ ४६ ॥

युवयोः परस्परमुपेत्य मेलनं पयसोरिव प्रकटितैकभावयोः ।
अधुना कया वि[4]धुतपक्षपातया कमलाक्षि [5]शंस कलहंसिकायितम् ॥ ४७ ॥

अभिके तवाभिरतिरस्तु वा न वा मम भाषितेऽपि मदनागमस्पृशि ।
न च दृश्यते कथमिदं नवंनवं तनिमानमेयुषि तवात्मनि स्पृहा ॥ ४८ ॥

[1] वादिनी—च.
[2] तम—घ. झ.
[3] विना मनौ—छ ; च ते मनौ—ख, ज.
[4] धूत—ख.
[5] शंसि—क, ग, घ, ङ, च. ज, झ.

न परं [1]तवैव ननु मानविभ्रमः कुटिलभ्रुवां स हि कुलक्रमागतः ।
किमयं निरागसि किमङ्ग सागसि क्रियते कृशाङ्गि कितवे तदुच्यताम् ॥
अयि खेदकृन्न युवयोरमेलनं हृदि खेदहेतुरिदमेव केवलम् ।
तमिमं विहाय तव रूपमीदृशं वनजाक्षि येन वनचन्द्रिकायते ॥ ५० ॥
न विमुच्यते त्वयि नतभ्रुसायकः किमु तद्व्यथैककृतिना सुमेषुणा ।
अपि मुक्त एष [2]कुरुते न किं व्यथामतिसौकुमार्यचिरसौहृदात्तनोः ॥ ५१ ॥
कुटिलाक्षि शोधयितुमेव मे मनः क्व नु शिक्षिता सुहृदि कोपनाटिका ।
शयने कदाचन कदाचिदासने हृदि चैकदा त्वमसि यद्विचिन्तिता ॥ ५२ ॥
यदि [3]शङ्कसे मयि कलङ्कमीक्ष्[4]यतामिति कामिनैव हृदयं प्रवेशिता ।
न निवर्तसे[5] पुनर[6]तो निरागसः कमितुः पुरो भवितुमेव कातरा ॥ ५३ ॥
युवयोस्स्मरेण युगपत्प्रयोजितं सहते न ते सहचरश्शरोत्करम् ।
क्षमसे [7]त्वमाशयमलीढ नैष किं स्तनशैलयोः प्रतिहतस्तलोदरी ॥ ५४ ॥
विरहानलेन विटमानसं यथा हृदयं तवाऽपि [8]परिताप्यते तथा ।
युवयोर्न किं नु युगप[9]द्विमेलना सुलभा भवेत्सुरभिबाणशिल्पिनः ॥ ५५ ॥
समुदीर्य सूक्तिभि[10]रतीव दूतिका समयोजयत्सहचरेण मानिनीम् ।
कृपणां चिराय कमलेव वार्षिकी स्तनि[11]तोञ्चिता तटवतीमुदन्वता ॥ ५६ ॥

[1] वैनमनुमान—ख.
[2] तनुते—क.
[3] चिन्त्यसे—ङ.
[4] क्षताम्—छ.
[5] ते—ग, छ.
[6] रितो—छ.
[7] त्वदाशय—च, छ, ज, झ.
[8] यदि ता—अ, ग, घ, ङ, च, छ, ज, झ.
[9] प्रमेलना—छ.
[10] विदतीव—छ.
[11] माञ्चिता—छ, झ.

अथ मानिनीरजहिमं समं प्रियैरनुरागपावकशिखाज्यमूर्जितम् ।
मदवारिमन्मथमदावलेशितुर्मधु पातुमैहत मनस्विनीजनः ॥ ५७ ॥

मधुपारणे विरचितं मृगीदृशा मुहुरेतदीयनुतिमौलिकम्पनम् ।
मधुघूर्णितं[1]स्य महतो भविष्यतः प्रथमावतारपदवीमवीवृधत्[2] ॥ ५८ ॥

अधिवासशालि मधु योषिता(दा)शयं विशदेव दूषितविवेकवर्तनम् ।
निखिलं निगूहनवचो बहिस्स्वयं निरकासयत्किमु निवासकाङ्क्षया ॥ ५९

मदिरेक्षणामुखधृतं मुदेऽभवच्छषकाश्रितं सहचरस्य नो मधु ।
सलिलं [3]घनालिचुलकीकृतोज्झितं स्वदते हि नैव लवणार्णवस्थितम् ॥ ६०

दयिताजनस्य दृढमानकर्कशे मृदुतावहं मधु मनोविधूपले ।
अनिदानहासमयकौमुदीं दिशन्निववार सोदरतया विधोर्गुणम् ॥ ६१ ॥

अखिलं रहस्यमवदज्जनाग्रतो मदपारवश्यमधिगम्य मानिनी ।
अलसालसालपितवर्णसन्ततेरनतिस्फुटत्वमवतिस्म तत्पुनः ॥ ६२ ॥

अपदे मदेन हसितं च रोदनं प्रतिबिम्बनेषु बहुधाऽवलम्बनम् ।
अनभिज्ञता परिचितेष्वभिज्ञता विदितेतरेषु विललास सुभ्रुवः ॥ ६३ ॥

वदने तथा मनसि रागविभ्रमस्खलनं पदेऽपि च मदेन भाषिते ।
अधिलोचनद्वयमपि भ्रमो[4] मतौ शुशुभे विभक्तमिव सुभ्रुवोऽखिलम् ॥ ६४

महिलाजनस्य मदिरानिषेवणात्कृतवीरपाननटनस्य कामिभिः ।
प्रणयोल्लसत्पुलकवर्मिताकृतेर्मदनाहवाभिलषितं मनोऽभवत् ॥ ६५ ॥

[1] र्णनस्य—क, ख, च, छ, ज, झ. [2] वीव्यथात्—छ.
[3] वनालि—छ. [4] भ्रमे म—छ.

सुदृशो विधूय बहुशो निवारणं प्रणयेन मोचयति कञ्चुलीं प्रिये ।
लघुसङ्कुचत्तनुलतैव लज्जया पुनरप्यसौ पुलककञ्चुकीमधात् ॥ ६६ ॥

अयि किं बिभेषि भवदन्तिके सखी निवसत्यसौ निपुणमीक्ष्यतामिति ।
अदसीयबिम्बमधिरत्नभित्तिगं परिसूच्य[1] तां पतिररुन्ध गत्वरीम् ॥ ६७ ॥

अयि मार्ज्यते लगति चेदपाङ्ग इत्यवमार्जयन्निव तदङ्गमस्पृशत् ।
अतिदीनमर्हति न गाढबन्धनान्यवलग्नमित्यहरदंशुकाञ्चलम् ॥ ६८ ॥

अधरं गृहीतवति कामुके हठादतनोत्कुचावरणमात्तसम्भ्रमा ।
अलघुस्तनस्पृशि ततो नवा वधूरवति स्म नीविमवलम्ब्य पाणिना ॥ ६९ ॥

भुजवल्लरीं द्विगुणितामुरोजयोः परिधानवाससि परं कराञ्चलम् ।
दृशमर्पयन्त्यपि च दीपिकार्चिषि प्रमदा निरैक्षि गमिता प्रियान्तिकम् ॥७०॥

दयिते करस्पृशि दरानुरागयोस्सममैक्षि कम्पपुलकश्रमोदकम् ।
अधरं हठात्कृतवति[2] त्रपामुदोरसितभ्रुवस्सदृशमक्षिमीलनम् ॥ ७१ ॥

सविधं प्रियस्य गमिता सखीजनैर्विनतानना विधुमुखी त्रपावशात् ।
प्रतिबिम्बभाजि पतके च सा दृशौ निमिमील तां निभृतमाश्लिषद्विटः ॥७२॥

अपदिश्य किञ्चन सखीषु गत्वरीष्वदवीयसि प्रियतमे तमोमुषि ।
अपि दीपिकार्चिषि मुहुस्सतर्जनं सभयं सरोषमभवत्तदीक्षणम् ॥ ७३ ॥

प्रणयोत्तरं किमपि पृच्छति प्रिये न परं ददे प्रतिवचो नवोढया ।
अथ दत्तमप्यगमि न श्रवःपदं[3] गमितं तदप्यजनि न स्फुटीकृतम् ॥ ७४ ॥

[1] परिमुच्य तां—ख, ग, घ, ङ.
[2] धृतवति—झ.
[3] पथं—ख, ग, घ, छ.

अवलम्ब्य रोमलतिकामवातरत्कुटिलभ्रुवः कुचमहीधरादयम् ।
अथ नाभिमण्डलसुरङ्गमाविशन्नभिकस्य[1] पाणिरथ नीविमग्रहीत् ॥ ७५ ॥

कबरीकलापतमसा विसारिणा कबलीकृते सति मुखक्षपाकरे ।
प्रमदोत्तराविव पयोधराभिधौ रमणीमणेः रथपदावनृत्यताम् ॥ ७६ ॥

शयपल्लवस्सहचरस्य साहसादहृतोत्तरीयमथ तन्निवारणे ।
सुदृशः कराग्रवलयेन चुक्रुशे स्तनदुर्गमेष गमितस्तदाऽमुना ॥ ७७ ॥

नवमेखलानिनदनाभ्युदञ्चनं कुचशीर्णहारकुसुमाञ्जलिश्रियः ।
स्फुटबन्धभेदबहुभूमिकाविटैस्सुदृशो बभुः सुरतलास्यविभ्रमे ॥ ७८ ॥

सहमृगनयनाभिस्तत्र संक्रीडमान-
स्शशिधवलविताने सागरस्योपकण्ठे ।
पतिरिव कमलायाः पाथसि क्षीरसिन्धो-
श्शयनमयमयासीच्छासिताऽपि क्षमायाः ॥ ७९ ॥

इति[2] राजनाथ[3]स्य कृतावच्युतरायाभ्युद[4]यनाम्नि महाकाव्ये नवमस्सर्गः ॥

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[1] न हि कस्य—अ, छ.
[2] इत्यच्युत—छ.
[3] थकृता—क, ख, च, झ.
[4] द्ये न—क, ख, च, छ, झ.

दशमस्सर्गः

कक्ष्यान्तरेऽथ मगधाः करजाग्रयोगाद्व्यक्तीकृतश्रुतिसुखां[1] विरचय्य वीणाम् ।
नाथं भुवो भणितिभिर्नयजागरूकं प्राबोधयन्दिनमुखस्तुतिपक्ष्मलाभिः ॥ १ ॥

आस्वाद्य पूर्वमविशङ्कमभीशुमिन्दोरारादिरामसमये [2]कणशो गृहीतम् ।
चञ्चूपुटेषु कलयन्ति चकोरकान्ताः सञ्चिन्त्य शावककुलानि तृषाऽऽकुलानि ॥

सायम्मिलद्दलशताक्रमणाद्द्विरेफस्संरक्षितुं सहचरीं विततौ चिराय ।
सङ्कोचयत्यतिजडौ गरुतौ[3] कथञ्चित्सांहासिकस्पृशि शनैर्मुकुले[4] नलिन्याः ॥

कारानिभात्कमलकुड्मलतश्चिराय

निर्गत्य षट्पदयुवा कुमुदे न्यवात्सीत् ।

तत्राऽपि [5]सङ्कुचददश्च्छदपीडितोऽभू-

त्कुत्राऽपि भावि न जहात्यसुखं सुखं वा ॥ ४ ॥

ज्योत्स्नाम्बुपूरमपसार्य दिशावकाशकूलङ्कषं कुवलयाक्रमणानुकूलम् ।
ध्वान्तौघ[6]मुद्गरखरांशुखनित्रपातान्विस्तारयत्यरुण एष वियत्तटाकम् ॥ ५ ॥

[1] धां वि—अ, क, ग, च. [2] कणिशं गृ—च, ज.
[3] तौ स किञ्चित्—छ. [4] लैः न—छ.
[5] सङ्कुचिततच्छदपी—छ.
[6] निर्भर—अ ; कर्दमहरांशुखनित्रपातो—छ ; मुद्गरहरांशु—ज ; मुद्गर—झ.

पादाग्रतः कमलिनी [1]परिदृश्यमाना [2]प्रादुस्मिताऽम्बुजमिषात्प्रथमं प्रबुद्धा ।
पत्युर्निजस्य परिपालयतीव बोधं पन्था ह्ययं परिचितः पतिदेवताभिः ॥ ६ ॥
आलोक्य [3]दूरमितरेतरमश्रुयोगादग्रेऽपि मार्गमवगन्तुमपारयन्तौ ।
पश्चात्परस्पररवानुगमाद्भ्रमन्तौ संरम्भतो रथपदौ दिवसं घटेते ॥ ७ ॥
व्यग्रास्समीहितफलाय विधाय [4]दृष्टिं व्या[5]प्तारुणद्युतिनि विष्णुपदेऽनुवेलम् ।
विद्योतयन्ति विविधागमशाखिकायामुच्चैस्स्वरप्रकरणान्यु[6]दये द्विजौघाः ॥ ८ ॥
आश्लेषविच्युति[7]संहानवकल्प्य मुग्धान् जग्धावशिष्टकणिशार्पणतः किशोरान् ।
क्वापि क्रमोपचितकूजनधोरणीका निर्यान्त्यतश्शकुनयस्तरुनिष्कुटान्तात् ॥९॥
अर्घ्योदकानि महसामधिपाय दातुमाबिभ्रतोऽञ्जलिपुटेष्वखिलान्द्विजातीन् ।
अम्भोजिनीपरिषदः किमिहानुकुर्वन्त्यन्तर्मरन्दरसदन्तुरितारविन्दाः ॥ १० ॥
विस्तार्यमाणमरविन्दकरन्नलिन्या विप्रश्निका समवलोक्य नि[8]शान्तवेला ।
सन्ध्यांशुदण्डमधिशक्रदिशं प्रचाल्य प्राह प्रियागमशु[9]भं पततां विरावैः ॥११॥
अन्तेवसन्तमप[10]सारितपाशबन्धं वत्सं कटाक्षिततनौ सुरभौ नियोज्य ।
गोपालकोऽयममृतं गु[11]रुमप्रमेयमापीडितो मिषदधस्तनजन्म दुग्धे ॥ १२ ॥
इन्दीवराण्युद[12]यतीशितरि ग्रहाणां निद्रान्ति यन्नियतमभ्युदयान्यमूनि ।
इत्येव तानि परिहृत्य वलन्ति मन्दमिन्दिन्दिरद्विजकुलान्यरविन्दबृन्दे ॥१३॥

[1] परिमृश्यमाना—ज.
[2] दुत्थिताम्बु—छ.
[3] योगमि—अ.
[4] वृष्टिं—च, छ.
[5] प्तानल—च, छ.
[6] न्युभये—अ.
[7] सुखानव—च, छ ; ज.
[8] हि वेला—छ ; विभातवेला—ऋ.
[9] मुदं—ख, ऋ.
[10] वसारि—छ.
[11] रुप्र—छ.
[12] दयदिक् प्रथमे—क.

सन्ध्याच्छलेन मुखमार्जनवस्त्रमाशासौत्रामणी वरुणदिक्च्छशिमण्डलाग्रम् ।
अभ्रश्रियैव विजिहीषति भानुमालिन्यम्भोजिनी वहति चाब्जमयीं कलाचीम् ॥

मन्देहलोकमखिलं मथितुं पयोधेर्निर्गच्छतश्शुभनिरीक्षणकालजन्मा ।
निश्वासबन्ध इव नीरजलोकबन्धोः प्राभातिको विवलते पवनस्तुषारः ॥१५॥

सम्प्रेष्य हेतिसमवायमहर्मुखेन सन्दा[1]रितान्धतमसः प्रसरं समन्तात् ।
पाथोजिनीः किमखिलाः परिणीय दूरात्प्रख्यायते पतिरसाविति भानुरासाम् ॥

निक्षिप्तमात्मनि सुरक्षितमाप्रभातं पूष्णे वसूच्चयमयी पुनरर्पयित्वा ।
दीपास्सजाड्यमवपत्य दशांशुकान्ते निद्रान्ति सङ्कुचदभीशुनिभप्रतीकाः ॥

आभोगवत्प्रथमशैलकुचाग्रलीनमाकृष्य चन्द्रकिरणांशुकमब्जबन्धौ ।
आश्लिष्यति स्वमचिरेण हरिद्वलारेरालक्ष्यते सुखनिमीलिततारकेयम्[2] ॥ १८ ॥

निर्गच्छतो निखिलसन्तमसं नियन्तुं[3] नेतुस्त्विषां त्रिभुवनाऽनुजिघृक्षयाऽग्रे ।
स्थातुं न युक्तमसहायतयेति कुत्राप्यन्तर्दधाति रभसादधिभूर्द्विजानाम् ॥१९॥

आकर्ण्य कर्णमधुरामिति मागधोक्तिं कान्तो भुवः परिसमापितकाल्यकर्मा ।
प्रातिष्ठताऽस्तपवमानजवाभिमानमारुह्य वाहमपरोक्षिततार्क्ष्यवाहः ॥ २० ॥

कक्ष्यान्तरेषु कलितस्थितिभिः पुरैव कालानुकूलपरिकर्मकरम्बिताङ्गैः ।
आरूढवाहनिवहैरनुबद्धरागं नाथोऽन्वगामि धरणेर्नरपालवर्गैः ॥ २१ ॥

निर्भर्त्स्यमानकुलिशारभटीनिरूढिं निस्साणराणमिव सोढुमशक्नुवानः ।
आवर्तकर्णविवरा[4]र्पितफेनकू[5]लमालोक्यते किमपरं पतिरापगानाम् ॥ २२ ॥

[1] न्दर्शिता—छ.
[2] कोयम्—च.
[3] न्तुः—झ.
[4] वराचित—ज.
[5] लामा—झ.

निर्गच्छतां कलकलैर्निबिडं भटानां निर्याणतूर्यजनुषा निनदारभट्या ।
गन्धर्वहेषितरवैर्गजगर्जितैश्च सर्गो विधेरजनि शब्दमयः किलैषः ॥ २३ ॥

सम्भ्राम्यतोपकरणग्रहणे[1] समन्तात्
प्राक्प्रेषिताखिलपदार्थनिराकुलेन ।
विक्षिप्य वस्तु चलितेन विना सहायं
तद्ग्राहिणाऽजनि जवेन तदाऽपरेण ॥ २४ ॥

अग्रे दृशोर्विदधतीव जगत्त्रयैक्यमाक्रम्य सर्वमवनीतलमप्यमान्ती ।
आलक्ष्यतः क्षितिधराक्रमणापदेशाद्राशीकृतेव वसुधारमणस्य सेना ॥ २५ ॥

आशास्वहंप्रथमिकोल्लसितैरनीकिन्यश्वीयपांसुभिरगादनवेक्ष्यमाणा ।
आशङ्क्य धावनमरातिमहीपतीनामाबिभ्रतीव महतीयमदृश्यविद्याम् ॥ २६ ॥

आस्वाद्य तोयमधिवर्त्म जनानजस्रं
छायालभूमिषु निषद्य निषद्य यातान् ।
आशान्त[2]दिग्गजमदाम्बुविलम्बिनिर्य-
दाराद्रुजाटविषु सैन्यरजोऽन्वकार्षीत् ॥ २७ ॥

एतत्प्रयातु बलमेतदपि[3] प्रयायादित्येव कश्चिदपथे[4] सुचिरं न्यवात्सीत् ।
आगच्छदेतदधिकं न खलु व्यरंसीदस्यैव किन्तु विरलं पथि[5] गन्तुमाशा ॥२८॥

सम्मर्दतः पथि चमूश्शिथिला समन्तात्संवर्तसिन्धुसमसन्नहना व्रजन्ती ।
आविर्मिथः कलकलारवमन्तरालेऽप्याद्यन्तयोस्तटवती महतीरतारीत् ॥ २९ ॥

[1] भ्राजितो—छ.
[2] चान्त—क, च.
[3] तदिति प्र—अ, छ.
[4] थेषु चि—अ, छ.
[5] थिकं दुराशा—छ.

आबुद्ध्य तथ्यमिति कूटकृतं भटानामायोधनं सुवदनाऽऽश्लिषदात्मनाथम् ।
तत्त्वं तदा[1]त्वजनितं स जनोऽपदिश्य तां वारयन्निव भयात्तरसाऽऽलिलिङ्ग ॥३०॥

आरोपिता तुरगमाशु नियम्य कण्ठमाबध्नती सवलयेन भुजेन काचित् ।
नाथेऽङ्गभारमतनिष्ट नतभ्रुवोऽस्या वाहाधिरो[2]हणमजायत वैभवाय[3] ॥ ३१ ॥

दाशेरकत्वरितदर्शनतो महोक्ष-
मुत्प्लुत्य यान्तमनुयातुमुदग्रवेगम् ।
स्रस्तां विहातुमप[4]टुस्सरणौ च गोणी-
म्मध्ये त्रिशङ्कुरिव कोऽपि वणिग्बभूव ॥ ३२ ॥

कश्चिद्भयेन सह कापथधावितेन गाढं निपत्य भुवि नाऽव्यथताऽऽहतोपि ।
सोऽयं गतानुगतिकाखिललोकहा[5]सकोलाहलैरहह कोरकितव्यथोऽभूत् ॥ ३३ ॥

[6]सम्बोधतो विशिथिलं जरती स्ववर्ग्यानाख्यानपूर्वकमनुक्षण[7]माह्वयन्ती ।
विष्वक्क[8]थाऽनुवदतो जगतो विनोदात्प्रीत्यै कटूक्तिमुखराऽप्यभवन्महत्यै ॥३४॥

अन्यश्चमूनिबिडितानविषह्य मार्गान्मार्गान्तरं समनुगन्तुमनाश्चचाल ।
तत्रावकाशमनवाप्य तथा विमर्दात्कु[9]ण्ठक्रमोऽजनि कुतो गतिर[10]स्थिराणाम् ॥

संरम्भतस्सरयमुत्पतिताश्चमूनां स्थातुं जनैरविरतास्वटवीष्वशक्ताः ।
श्रान्ताश्चिराय दिवि च भ्रमितुं शकुन्ता वेतण्डकेतुषु विशश्रमुरुच्छिखेषु ॥

[1] तु जनि—छ.

[2] धिरोपण—ख.

[3] From verse 32 to verse 48 the text is missing in manuscript ज.

[4] पटः—छ.

[5] भास—ख.

[6] संबाधतो—अ, च, छ, झ.

[7] भावहन्ती—झ.

[8] कूटदानुवद—अ, झ.

[9] कण्ठक—क, घ.

[10] रस्खलानाम्—छ.

कश्चिच्छशः कलकलाकुलमेव लोकैराबद्धचक्र[1]मभितोऽप्यनुधाव्यमानः[2] ।
सम्बाधवद्गजहयाङ्घ्रिचयान्तरालं सद्यः प्रविश्य चतुरक्रममभ्यधावत् ॥ ३७ ॥
आच्छिद्य कङ्कणनियन्त्रितमङ्घ्रिसूत्रं यातः क्व वा शुक इतीह[3] कयाचिदूचे ।
जाने शुकं जहिहि खेदमपाशमास्ते ब्रह्मण्यसाविति बभाण सलीलमेकः ॥
यानेन सञ्चरणमूरुयुगेन शुण्डां कुम्भं मिथो मिलितयोः कुचयोर्युगेन ।
स्वैरं यतो विजयसे सुतनो करेणोरारोहणं[4] तदिदमौपयिकं भवत्याः ॥ ३९ ॥
कान्तोपगूढचरमाङ्गतया गजस्य स्कन्धे भवस्य पितुरङ्गतनौ निषण्णः ।
एतन्न पश्यति ममोपरि पातुकोऽश्वः पश्येज्जनः किमिव पञ्चशिलीमुखान्धः ॥
पश्चाद्गतस्य महतः पथि नाऽवकाशं लोकस्य दत्त पुरतो निबिडं प्रयात ।
दत्वा बलिस्स हरये त्रितयं पदानां यत्सौख्यमाप तदिदं विदितन्न किं वा ॥
आलिप्तमूधसि गवांकुलमध्वपङ्कैः किं वा कृथाः कृपण तर्णकवक्त्रबन्धम् ।
शाखां[5] प्रगृह्य पुरतस्त्यजसि प्रतूर्णं शाखामृगस्य क इवासि सचापलस्त्वम् ॥
जम्बालमग्नचरणे शकटे चिराय निष्पन्दमध्वनि निरीक्ष्य रुषा[6] महोक्षम् ।
आहन्ति कोपि कशया स पुनर्युगान्ते हन्ता हतो निजशिरःप्रसृताग्रकायः[7] ॥
आलापभङ्गिभिरतीव तरङ्गिताभिरज्ञातदूरगमनार्तिरनीकिनीयम् ।
नासीरसीम्नि चलिता नरपालमौलेराशामपूरयत पाशधराधिनाथाम् ॥ ४४ ॥
कल्लोलजालैशिशिरेण[8] **कवेरजायाः** कूलाध्वनैव परिलङ्घ्य स **कोङ्कदेशान्** ।

[1] वक्र—अ ; मार्ग is also noted as a variant for चक्र in झ.
[2] प्यभिधाव्य—ख.
[3] तीव—अ, ग, घ, छ.
[4] रोपणं—छ.
[5] खाः प्र—क.
[6] रुजा—छ.
[7] प्रहताग्र—छ.
[8] शिखरेण—अ, छ.

श्रीरङ्गपट्टण(पत्तन)मगाज्जयसिन्धुकन्यानाथ्यक्रियासमुचितं [1]तरसाऽवनीन्दुः ॥

तन्निर्गतस्तदनु तौलवभूमिपालैरादाय दत्तमनियत्ततया स वित्तम् ।
आशां कुबेरभरितामवगाहमानः प्रायात्सपादमभिपालयिता धरायाः ॥४६॥

निखिलफणाधरेन्द्रनयनान्ध्यनिबन्धनकृ-
त्प्रतिभयतूर्यभाङ्कृतिविदीर्यदहार्यतटः ।
पतिरवनेः क्रमेण परिलङ्घ्य निजान्विषयान्
हयपतिरक्षितां क्षितिमगादरिशिक्षयिता ॥ ४७ ॥

इति[2] राजनाथ[3]स्य कृतौ अच्युतरायाभ्युदये[4] महाकाव्ये दशमस्सर्गः

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[1] भरसावनीन्दोः—क ; नरसात्मजन्मा or नरसावनीन्दुः—झ.
[2] इत्यच्युत—अ. [3] थकृ—क.
[4] ये दश—अ. क, ख, छं ; य नाम्नि महा—ग, घ.

एकादशस्सर्गः

उत्क्षिप्य क्षितिकुहरादुपात्तनृत्तैर्निक्षिप्तं स्वयमिव [1]निह्नुतं पदार्थम् ।
आलो[2]क्य क्षितिपमणेरथायुधीयैराक्रान्तं **हयपति**राज्यमन्यभोज्यम् ॥ १ ॥

प्राकारान्तरनि[3]भृतान् क्षितीशसेना पाश्चात्यानथ परिवारयाम्बभूव ।
अर्यम्णो हरिति तथा यथांशुधोरण्यद्रीन्द्रावटतटगूढमन्धकारम् ॥ २ ॥

संव[4]र्तार्णवसलिलेन वा परीतं प्रज्वालानलपरिवारितं यथैव ।
तत्सेनावलयितमैक्षि दण्डपाणेः पाशेनाऽऽवृतमिव **पारसी**कसैन्यम् ॥ ३ ॥

पर्यायात्प्रतिभटदारुयन्त्रमुक्तैः पाषाणैरपि लगुडैः परश्वथैश्च ।
सक्रोधं तदुभयसैन्यमण्डलानां सङ्ग्रामस्समजनि साधुवादपूर्वम् ॥ ४ ॥

[5]यन्त्राश्मप्रतिभयवर्षजेन्द्रगोपैरुद्धूमप्रसरतमस्तमोमणीभिः ।
अद्रीन्द्रस्तदभिहतिक्रियास्फुलिङ्गैराचष्टोद्यतमवनीशरागमन्तः ॥ ५ ॥

अज्ञाताशनिपतनादि[6]शासु लीलां कुर्वन्तः किल कुलभूभृतां कुमाराः ।
गम्भीरध्वनिलघुलोहनालकीर्णा ग्रावाणो गगनविगाहिनो निपेतुः ॥ ६ ॥

[1] निस्तुतम्—अ, घ.
[2] कि क्षि—अ, क.
[3] निरतान्—ख, छ.
[4] र्ताम्बुधिस—ज.
[5] इन्द्राश्म—छ.
[6] दिपुञ्जलीलाम्—ख; दिशाति लीलाम्—ज.

यन्त्राश्माहतिपतितानि यान्यभूवन् तान्युच्चैर्वरणशिरांसि तत्क्षणेन ।
उद्भूतान्युपलमृदर्पणेन रामच्छिन्नोद्यद्दशमुखशीर्षधोरणीव ॥ ७ ॥

योधाः केचन युयुधुर्नृपालमौलेः प्राकारं क्वचिदितरेऽखनन्खनित्रैः ।
आरुह्य द्रुतमपरेऽपतञ्छकानामौन्नत्येन च सममायुषा निमेषात् ॥ ८ ॥

पाषाणैः फणिमुखतोऽपि सिन्धुरेन्द्रैः[2] प्राकारं नृपसुभटेषु पातयित्वा ।
आविश्याहतविमतेषु ते बलानामध्यक्षं द्रुतमनमन्हतावशिष्टाः ॥ ९ ॥

निर्याते मलुकनिर्बर्हणाय[3] तस्मिन्पारीन्द्रप्रतिभयविक्रमे प्रतीच्याम् ।
साशङ्कस्समजनि शाङ्करस्सखापि प्रादुष्यात्क खलु जिजीविषा परेषाम् ॥ १० ॥

आलीढाम्बरमपदिश्य धूमजालं[4] निर्गच्छत्सगरनिवासदुष्कृतानि ।
भूजानेर्बलनिहितेन बर्हिषाऽऽपुःविद्वेषिक्षितिपपुराण्यहो विशुद्धिम् ॥ ११ ॥

किं वाऽयं तव पतिरेष वा किमु स्यादित्येतैररिनगरात्क्रमेण[5] योधैः ।
धृत्वाऽग्रे यवनशिरांसि दर्शयद्भिः कारुण्यं शकर्कमलेक्षणास्वनाटि[6] ॥ १२ ॥

प्रज्वालो बलनिहितः प्रतीपपुर्याः प्रासादोपरि परिजृम्भतेऽस्य वह्निः ।
व्यालीनान्दिशिदिशि वीक्षितुं विपक्षानुद्ग्रीवो मनुजपतेरिव प्रतापः ॥ १३ ॥

साहंपूर्विकनृपसैन्ययोधवीरैरानीतं[7] परिभवमाकलय्य सीम्नः ।
[8]विभ्रश्यद्धृतिवरणो विलुण्ठितात्मा वाहेन्द्रः प्रतिघवशंवदो दिदीपे ॥ १४ ॥

[1] पूरण—छ.
[2] रैन्द्रैः—घ.
[3] बन्धनाय—is an alternative reading also found in अ.
[4] मालाभि—छ.
[5] षु यो—क, ख, ग ; मणेषु यो—छ.
[6] कुटिलेक्षणास्व—छ.
[7] पूर्वक—क.
[8] संविभ्रद्धृ—अ, ख, घ, ङ.

अक्षीणं दृगरुणिमानमव्यवस्थामुत्थानस्थितिषु[1] [2]तथोत्तमाङ्गकम्पम् ।
वासो विच्युतिमवकल्प्य वाहनेतुर्मैरेयान्तरमजनिष्ट मन्युरेव ॥ १५ ॥
क्रोधाग्नौ हृदि निहितोदये शकेन्दोर्निश्वासप्रसरणसम्पदो[3] निदाने ।
वायोरभ्युदयपुषश्चिराय वह्निः प्रायः प्रत्युपकरणाय पर्यणंसीत् ॥ १६ ॥
हस्तेनाऽऽहतमुहुरंसलन्निजांसं प्रभ्रश्यन्मणिमयपारिहार्यमेषः ।
आशङ्क्य स्वयमनुरागिणीं नरेन्द्रे क्षेपीयः क्षितिमिव शिक्षयन्भुजस्थाम् ॥ १७ ॥
आबद्धभ्रुकुटिरयं वितानमालामामृद्नन्मृ[4]धमवगम्य पिष्टपाणिः ।
हुङ्कारैरुपजनयञ्जनस्यभीतिं वाहेन्द्रस्समगतवान्नरे[5]न्द्ररीत्या ॥ १८ ॥
अभ्येत्य प्रतिघमधीश्वरश्शकानां श्मश्रूणाञ्चयमुदलुञ्चयच्छयेन ।
पुंस्त्वे तु[6] प्रभुरयमात्तपौरुषस्स्यात्पुंभावाङ्कनमिदमित्यवेत्य नूनम् ॥ १९ ॥
आतन्वन्नयमयथातथं यथावत्कुर्वाणः किल कुरुविन्दपारिहार्यम् ।
[7]सन्दष्टोदरपरिकम्प्यमानमौलिस्सक्रोधारभटिस्सभासदो न्यगादीत् ॥ २० ॥
प्राचीनान् परिभवता कृतोऽस्य पित्रा कालान्मे कथमपि कल्पितप्रमीलः ।
यः सुप्तः किल हृदयेऽभियाति वाहिन्यारावैस्त्वरितमजागरीत्सरोषः ॥ २१ ॥
गीर्वाणावसथगिरेर्गरीयसस्स्याच्चाञ्चल्यं यदि सहकृत्वना कृशानोः ।
सङ्क्षोभश्शकधरणीशितुस्तदा स्यात्सङ्ग्रामे चतुरिमशालिना परेण ॥ २२ ॥

[1] From here there is a gap in छ and the text is resumed in verse 31.

[2] नवोत्त—च.

[3] दा—च.

[4] वृषमधिगम्य दृष्टपाणिः—च.

[5] वानरीयरीत्या—क, ग, घ, च.

[6] स प्रभु—क.

[7] दष्टोष्ठोदर—च.

इत्युक्त्वा परिषदमीशिता हयानां [1]राय्च्छूराह्वयपुररक्षणाय योधान् ।
प्रस्थाप्याऽऽहवकृतिनः प्ररूढरागान् संजज्ञे स्वयमपि सावधानचेताः ॥२३॥
[2]सक्ष्वेळारभटीचमूभटो नगर्याः निर्यातः पटहनिनादनिह्नुताशः ।
दुर्वारा यवनबलस्य धूलिरग्रे नेत्राणां निपुण[3]सुहारिणी चचाल ॥ २४ ॥
आयान्ती स्वयमवनीव यावनीयं मर्त्यानां पतिमभि(मति)मांसलानुरागा ।
संरम्भात्सह वलतो बलैश्शकेन्दोरायासीदभिमुखमञ्जसा समीरः ॥ २५ ॥
अभ्येतुं जिगमिपुमै(षयै)क्यतः प्ररूढादौत्सुक्याद्सुपवनक्ष्किलादसीयम् ।
पन्थानं कमपि विलङ्घ्य **पारसीकक्षोणीशः** कृतवसतिः क्वचित्प्रदेशे ॥२६॥
मर्त्येन्दो[4]रतिबलसिन्धुवाहिनीं स्वामत्याक्षीदयमपुनर्निवर्तनाय ।
चातुर्याच्चटुलमृगेन्द्रशातदंष्ट्रापर्यङ्कस्वपनपराङ्मुखान्तरात्मा ॥ २७ ॥
शार्दूलैरपि समशीर्षकान्धुनानास्साधर्म्यं (यवन) शकनृभटैश्च संदधानाः ।
पाथोधीनपि च तरीन्विना तरीतुं पारीणाः पविपतनं च सोढुमीशाः ॥ २८ ॥
आयान्तीमथ यवनावनीशसेनां निष्णाता युधि रुरुधुर्नृपायुधीयाः ।
[5]चर्मान्तप्रतिकलसङ्कुचच्छरीरास्सन्दृश्याननचरणाः क्षणं तदग्रे[6] ॥ २९ ॥
सङ्कोप्याखिलमपि चर्मणि स्वमङ्गं सन्दृश्य स्फुटचरणा नराः क्षणेन ।
साटोपं कतिचन खेटिकाश्शकारेस्सञ्चेरुः कमठसरीतयो रणाब्धौ ॥ ३० ॥
निर्स्त्रिंशैर्नृपतिचमूभटा निहन्तुं रक्षांसि ग्रसितुमिमांश्च मांसलोभात् ।

[1] राघू—ज.

[2] This half is omitted here and put as the second half of *v*. 27—च; Verse 24 is given as *v*. 27 in ज.

[3] निपुणिमहा—च.

[4] रथ ब—क.

[5] शमन—अ.

[6] This half is omitted in ख.

वामाक्ष्यो बल[1]परिमंथिनो वरीतुं संरम्भात्समसमयं शकान्विभेजुः ॥ ३१ ॥

वाहिन्योरभिमुखमञ्जसा चलन्त्योर्दुर्वारे प्रसरति धूलि[2]कानिकाये ।
भूतानि ध्रुवमितराणि[3] भूतधात्र्याः [4]सायुज्यं किमपि दधुश्चतुर्विधानि ॥३२॥

वर्षन्तावभिमुखमेव वारिधारा[5]पाथोदाविव पवमानतः [6]प्रणुन्नौ ।
प्रत्यग्रप्रहरणवर्षदुष्प्रधर्षौ सामर्षौ परिमिलितस्वसैन्यव[7]र्गौ ॥ ३३ ॥

व्यग्रासिव्यतिहतवीरजातमूर्च्छाप्रत्यूहामरपरिषत्प्रसूनव[8]र्षम् ।
आर्द्रासृक्तुमुलनिषद्वरावसीदत्पादातोद्दलनपराङ्मुखायुधीयम् ॥ ३४ ॥

आलम्ब्यायतपृथुशुण्डयाऽङ्घ्रिकाण्डे वेतण्डोद्धृतनरविप्लुताजिशौण्डम् ।
तद्दूरोपरि परिनुन्नमुण्डषण्ढं प्रक्षुभ्यद्वरवरणापतत्सुरीकम् ॥ ३५ ॥

[9]आनृत्यत्तुरगखुराभिघातहस्तिव्यत्यासाहतिरणसुप्तवीरवर्गम् ।
अस्त्रौघैरपि च निवारितास्त्रमासीदन्योन्यं नृपशकसैन्ययोरनीकम् ॥ ३६ ॥

व्यात्तास्यो वलयितकार्मुकापदेशात् व्यावृण्वन्विशिखमिषेण तीक्ष्णदंष्ट्राम् ।
संहर्ता लघुसमरान्तको भटानां विस्फारैरजनि विकस्वराट्टहासः ॥ ३७ ॥

निस्त्रिंशव्यतिहननस्फुलिङ्गदीपैर्निर्यद्भिर्निबिडचमूपरागधूमैः ।
दुर्वारैरपि शरतोरणै रणोर्व्वी वीरश्रीसुभटविवाहवेदिकासीत् ॥ ३८ ॥

[1] पन्थिनो—ग, घ.
[2] कारिकाये—छ.
[3] रेपि—छ.
[4] स्वाराज्यं—छ.
[5] धाराम्—ख, छ; रां—ख.
[6] प्रसभौ—छ, ज.
[7] वर्गान्—ज.
[8] वृष्टिम्—छ.
[9] This verse is omitted in छ; संछिन्नस्फुटचरणाननेक्षणेन—च.

आबद्धाः परिशिथिलातपत्रकूर्मै-

राभीलाश्श्लथकरिहस्तदन्दशूकैः ।

प्रच्छन्नाः [2]प्रशिथिलचामरालिफेनैः

प्रत्यग्रा युधिरुधिरापगाः प्रसस्रुः ॥ ३९ ॥

योधैर्नस्समुपयाति युद्धतन्त्रं प्रस्मेरस्मयमिह **पारसीकसैन्यम्** ।

अस्माकं परिभव [3]इत्यापाङ्गितस्सन् [4]उत्थाय स्वयमुदयुङ्क्त पार्थिवेन्द्रः ॥४०॥

दक्षस्याध्वरदलनात्तकक्ष्यमीशं दैतेयप्रलयकृतोद्यमं च देवम् ।

गाण्डीवाङ्कनमपि खाण्डवावतीर्णं सक्रोधं युधि सुभटाश्शशङ्किरे तम्[5]॥४१॥

प्रासाग्रात्कतिचन पट्टसेन कांश्चित्कानप्याशुगतिकरैः कृपाणतोऽन्यान् ।

निर्भिन्दन्निजभुजनैपुणेन सोऽयं पृथ्वीशः [7]प्रतिविमतं पृथक्किलासीत् ॥४२॥

दीप्तायां भुजमहसा द्विपेन्द्रहस्तानुत्खायाऽऽहवभुवि पातयन्नुदस्तान् ।

वीरोऽयं हुतभुजि जुह्वतो द्विजिह्वान् व्याकार्षीदिव जनमेजयस्य वृत्तिम् ॥४३॥

विज्ञातुं चपलतया रसान्विभिन्नान् सोत्कण्ठा किमहितकण्ठशोणितेषु ।

वैय्यग्रान्नृपकरवालिका वलन्ती वीराणां न खलु [8]व्यखण्डनाद्व्यरंसीत् ॥४४॥

आयातो विजयमनोरथाधिरूढो वैय्यग्रात्तदपि विखण्डितोरुकाण्डः ।

आलोकि स्रवदसृजारुणोऽश्वसादी सारथ्यं विदधदिवास्य शौर्यभानोः ॥४५॥

[1] भीरा--छ.

[2] प्रतिहत—अ, क, ख, ङ, छ.

[3] जन्यवां हि—छ.

[4] युद्धाय—छ.

[5] Here ends manuscript ज. The later portions are therefore not available in it.

[6] जननै—छ.

[7] पथि वि—अ, क, ग, छ.

[8] विख—छ.

एकस्योपरि शरमेकमेव मुक्त्वा धानुष्कस्स्वयम[1]पिबत्तुरुष्क(सैन्यम्) सेनाम् ।
उच्छेषीकृतमिदमामिषं हि केनाप्यन्येन ग्रसितुमयुक्तमित्यवेत्य ॥ ४६ ॥
शौण्डीर्यावधिरवतीर्यसाह्ववार्तो निश्शङ्को युधि निरशेषयद्द्विपक्षान् ।
निर्मातुं पुनरपि तान्यथा विधातुः प्रायेण प्रतिकृतिरेकिकाऽपि न स्यात् ॥४७॥
निर्व्यूढाहवनियमप्रवर्तनेऽस्मिन्नेकाकी यवनपतिः पलायने स्म ।
पारीन्द्रे प्रकटविहारपारतन्त्र्ये वेतण्डः किमु विहरेद्विधूतशङ्कः ॥ ४८ ॥
वीरोऽयं[2] युधि हतशेषमश्वयूथं वेतण्डव्रजमपि विद्विषो गृहीत्वा ।
कृष्णायां कृतवसतिं दिनैस्स कैश्चिन्नेतारं निजमभजन्निधिं बुधानाम् ॥४९॥
श्रुत्वा तामथ मलुकप्रवृत्तिमुर्वीं सुत्राम्णा सह दृढसौहृदं विधातुम् ।
अन्तर्निश्चितमतिरार्द[3]रात्सपादो नीतिज्ञो निजसचिवानिति न्यगादीत् ॥
सङ्ग्रामे नरसविभुस्स तातपादत्रातासीदयमपि तत्तपोविपाकः ।
आनम्रानवतितमां क्षमाभृदस्मानाचारो ननु पितुरात्मजैरलङ्घ्यः ॥ ५१ ॥
आत्मीयैरभिमतभाषितस्सदस्यैरारूढो हयमतिदूरलङ्घिताध्वा ।
कृष्णायां न्यधितबलं क्षितीशमौलेस्सञ्छन्नापरतटसीम्नि सैन्यवर्गैः ॥ ५२ ॥
प्रासन्नचस्पृशि सरितः पयस्यमुष्यास्सङ्क्रान्तास्तदुभयसैनिकानुबिम्बाः ।
पातालादुपरि गताः प्रजा इवासन् संद्रष्टुं नरपतिसैन्धवेशसन्धिम् ॥ ५३ ॥
पर्यस्तस्तदुभयसैन्ययोः परागो निस्साणध्वनिरपि निह्नुतान्तरिक्षः ।
वातोऽपि ध्वजवसनोदितो मिलित्वा मर्त्येशाश्वपतिमं[4]तां किमन्वरुन्ध ॥ ५४ ॥

[1] महनत्तु—अ, छ.　　　　[2] वीरोरिं—छ.
[3] राह्वात्—छ.　　　　[4] भटान्—च.

वाहेन्द्रस्सिततरवारवाणधारी निर्मोकाञ्चित इव निर्विषः फणीन्द्रः ।
आनम्रीभवदतिनम्रपूर्वकायः प्राणंसीत्पतिमवनेः प्रमृष्टदर्पः ॥ ५५ ॥

चमूमयपयोनिधौ सगरकुञ्जरं साध्वसा-
वहारगलितं वराच्युतनृपस्सभक्ति हरौ ।
अपालयत तत्क्षणादभयहस्तचक्रोदया-
त्कथं नु भवितान्तरं कमलनाभतद्भक्तयोः ॥ ५६ ॥

संप्रेष्यासौ शकपरिबृढश्शासिता दुर्मदानां
प्रत्यायासीद्विजयनगरं पञ्चषैरेव वारैः ।
अध्वश्रान्तामिव निजचमूमग्रतो वीजयन्तीं
वारंवारं भवनवलभीवैजयन्तीसमीरैः ॥ ५७ ॥

इति राजनाथकृतौ अच्युतरायाभ्युदयनाम्नि महाकाव्ये एकादशस्सर्गः ॥

द्वादशस्सर्गः

सतोरणालीं शनकैः प्रतोलीं विशामधीशेऽथ विगाहमाने ।
आलोकनायाऽस्य निरस्य कार्यं पर्याकुलः पौरवधूजनोऽभूत् ॥ १ ॥
दिदृक्षयाऽमुष्य मृगेक्षणाभिः क्षिप्तारिरीबन्धलसद्गवाक्षा ।
पुरी च तद्वीक्षणपुङ्खिताशा विस्तारिताक्षी विललास नूनम् ॥ २ ॥
वतंसयन्ती वसुधावलारेस्समागमोक्तिस्तबकं सरागम् ।
परा[1] त्वरायत्ततया प्रयान्ती नवोत्पलं नार्पयति स्म कर्णे ॥ ३ ॥
हारैस्[2]तथोच्चैः स्तनभूभृदर्हैरलङ्कृतो भूमिभृतो नितम्बः ।
अरुन्ध यान्तीं बत मध्यमस्याप्यधस्तनो वेत्ति किमर्हणानि ॥ ४ ॥
आभोगिनं[3] मेखलया कुचाद्रिं

नक्षत्रदाम्नाऽपि नभोविलग्नम् ।

संभावयन्त्यास्त्वरया परस्याः

[4]क्रमः किलासीदयमक्रमोऽपि ॥ ५ ॥

[1] रं परायत्त—छ.

[2] तिलोच्चैस्स्त—छ.

[3] नीं—छ.

[4] From here to verse 26. are omitted in छ.

मञ्जीरमन्या महिलाकरस्थमङ्घ्र्योरदत्वैव रयादयासीत् ।
तयोः परीक्ष्याऽतिजवं स देयो जेतुः पुरस्तादिति जानतीव ॥ ६ ॥
नरेन्द्रवीक्षात्वरया न मार्गमालोकयेदक्षि ममेति काचित् ।
अङ्घ्र्योःप्रमादञ्जनमञ्चिताक्षी प्रादाद्ध्रुवं दृक्[1]द्वितयं विहाय ॥ ७ ॥
विहाय डोलाविहृतिं प्रयाता काचित्क्षमायाः कमितारमेत्य ।
किं माधवः किं मदनोऽयमित्थं समाश्रिता संशयरूपडोलाम् ॥ ८ ॥
महीपतेरन्तिकमाससाद मनोभुवः काऽप्यसमाप्य पूजाम् ।
निजावमानान्नियतं स तस्यां निरूढकोपो निचखान रोपान् ॥ ९ ॥
विलासहंसीविनियुक्तशेषं मृषोदरी बालमृणालखण्डम् ।
धृत्वाऽगमत्तद्वपुषो विशेषान्विलेखितुं वर्णशिलामिवाऽन्या ॥ १० ॥
विलम्बसे किं विभुरागतोऽभूदितीरिता मीनदृगेकयाऽन्या ।
तन्निश्चयज्ञानकृते किमग्रे प्रस्थाप्य चेतस्तदनुप्रयाता ॥ ११ ॥
ईषत्सहस्व त्वरितोऽस्मि सोऽहमित्यर्थमानाऽऽभरणारवेण ।
प्रायेण मञ्जीरसमेतमेकं पदं परं प्रार्थयताऽपरस्याः ॥ १२ ॥

प्रस्मृत्य नीराजनपात्रमग्रे
परागता स्नेहदशाप्रदीप्तैः ।
स्मराग्निदीप्तैः स्फुरताऽऽत्मनैव
नीराजनां निर्वहति स्म राज्ञः ॥ १३ ॥

निशाम्य तं दुरितसाम्यमन्तर्निखातकन्दर्पनिशातबाणा ।

[1] दृक्पदमर्पयित्वा—अ.

आमीलयन्मीनदृगक्षि काचिदन्यं न पश्याम्यनु नेति नूनम् ॥ १४ ॥

विमुञ्च बाहू न पुरो विधेहि कुचोपगूहं कुटिला हि सख्यः ।
इतीव मौग्ध्यादितरा ययाचे सनिंसितं स्वेदिनि तत्तदङ्गे ॥ १५ ॥

उदञ्चितं न्यञ्चितमुत्तरङ्गश्वासादुरोजद्वयमाशु यान्त्याः ।
उदस्य मध्येन पुनर्यथावन्नीतं किमेतद्भरनिस्सहेन ॥ १६ ॥

विस्मृत्य लाक्षाञ्जनगन्धसारविशेषमङ्गेषु विधातुमेका ।
रयादयासील्लिखितुं नृपेन्दुं रागादियं रक्षितसाधनेव ॥ १७ ॥

परा कुचाग्रात्पतितासु हारमुक्तासु संवीक्ष्य मुहुः स्खलन्तीम् ।
प्रधावमाना बहुमन्यते स्म विभूषणे विस्मृतिमेव काचित् ॥ १८ ॥

आसीदतिक्ष्माभुजि काचिदन्तरतुष्यदासेचनकाभिरूप्ये ।
न तावदन्या मुमुदे नताङ्गी तद्विप्रयोगं हृदि तर्कयन्ती ॥ १९ ॥

विलोलहारावलिरोधहेतोः करं निधायोरसि काऽप्ययासीत् ।
निरुन्धती स्वान्तमिवाग्रतस्स्वं विहाय यातुं विहिताभिलाषा ॥ २० ॥

आराधितोऽद्य प्रतिमामनोभू-
र्चाविशेषार्पितजीवनो मे ।
[1]पूजां गतायाः किमु दातुमिष्ट-
मायात इत्येष कयाप्यधायि (प्यतर्कि) ॥ २१ ॥

सालक्तकायां [2]पदवीथिकायां सञ्चार्यसञ्चार्य सरोजमोहात् ।
अनुद्रुता कामपि (चन) हंसिकाऽस्या न्यवर्ति नृत्यत्कचनीरदेन ॥ २२ ॥

[1] सर्वाङ्गितायाः—क्र. [2] थ—क्र.

गतित्वरा केशगलत्प्रसूनमवापदस्यान्तिकमायताक्षी ।
प्रयुज्य बाणान्परितः प्रसूनमालामयीं तां मदनो वितेने ॥ २३ ॥

असंनिपत्यायतलोचनानामारूढहर्म्याग्रभुवामपाङ्गाः ।
विदूरपातादिव नाक्षमन्त व्यावर्तितुं हन्त विमोहवन्तः ॥ २४ ॥

विभोः परस्याश्च विलासवत्या मुखाब्जसौरभ्यवशंवदाशाः ।
गतागतानि प्रथयांबभूवु[1]र्दूता इवाग्रे मुखरा द्विरेफाः ॥ २५ ॥

नृपालकोत्तंसनिरूढमन्तरापूर्यनिर्यातमिवानुरागाम् ।
प्रधाविनी वक्षसि काऽपि हारप्रहारतः पाटलिमानमूहे ॥ २६ ॥

हस्ते दधाना निजकेशहस्तं विस्रस्तमाल्यं विपुलेक्षणाऽन्या ।
नखश्रिया नाटितकैतवान्तर्दलावरूढा द्रवति स्म काचित् ॥ २७ ॥

निवेदयन्तीव निजामवस्थामपाङ्गभेदैरपरा कृशाङ्गी ।
निशामयामास नृपं प्रशान्तं निर्भर्त्सयन्तीव निरुन्धतीव ॥ २८ ॥

पर्यस्तहारस्तबकं प्रयान्त्या
स्तनावभूतां तरलोत्तरीयौ ।
अन्तःपुरस्याऽऽविशतोऽवनीन्दोः
पुरः प्रणीताविव पूर्णकुम्भौ ॥ २९ ॥

पत्युः क्षमायाः पतके सरक्ते परा नताङ्गी प्रतिबिम्बिताङ्गी ।
विश्वंभरोरस्थल[2]मन्दिराया व्यडम्बयद्विभ्रममिन्दिरायाः ॥ ३० ॥

[1] र्दुता—च. [2] स्तट—च, छ.

विजित्य यान्त्या मरुतोऽपि वेगमग्रे भवन्केलिमृगोऽपरस्याः ।
ततान तद्व्याहतयेव सेर्ष्यो जवान्तरायं जलजेक्षणायाः ॥ ३१ ॥

कर्णोत्पलं स्रस्तमभूत्प्रयान्त्याः कस्याश्चिदुत्साहयितुं पदाब्जे ।
संप्रेषितं वा सहवाससख्यात् दिदृक्षुणा दृग्द्वितयेन भूपम्[1] ॥ ३२ ॥

पदेपदे कीर्णविभूषणाऽन्या प्रधावति स्म प्रसभं नताङ्गी ।
आकृष्टकोदण्डमनुद्रुता किं मनोभुवा मानविमोचकेन ॥ ३३ ॥

परा नृपालोकनपारवश्यान्न लाक्षया रञ्जयति स्म पादौ ।
अलक्तरागादपि रक्तिमानं अवापतुस्तावतिवेगग[2]त्या ॥ ३४ ॥

परिश्लथा मण्डनपद्मरागमालाकुचाग्रान्महिलामतल्याः ।
चकार बिम्बाधरसाम्यहेतो[3]र्भृताभिलाषा भृगुपात[4]मेव ॥ ३५ ॥

कयाऽपि मुञ्चेति गवाक्षमेका कर्णोत्पलेनाभिहता सलीलम् ।
[5]स्मरेषुपातेषु विवेदनेदं खेदेऽधिके खेदलवः कियान्वा ॥ ३६ ॥

नृपागमाकर्णनतः परस्या नेत्रे मुदाक्रान्तवतंसपुष्पे ।
आनङ्गमस्त्रं किमलङ्घयेतां भोज्यं विभुज्येति तदाप्तिसौख्यम्[6] ॥ ३७ ॥

नीलारविन्ददलवन्दनदामलक्ष्मीं
नेता भुवोऽथ विपणिं रमणीकटाक्षैः ।
उल्लङ्घ्य वासगृहमासददुत्तमाङ्ग
साभोगनादभरसङ्कुलसैन्यसङ्घः ॥ ३८ ॥

[1] Here ends घ. [2] वत्याः—छ. [3] द्रुता—च.
[4] दमेव—च. [5] शरेषु—अ.
[6] Here ends छ; with the colophon इत्यच्युतरायाभ्युदये द्वादशस्सर्गः । हरिः ओम् ।

वर्षन्नेकं वसन्ते वसुचसमधिकं वाञ्छिताद्याचकानां
मन्वादीनां विवृण्वन्निव नयपदवीं मानवान् रञ्जयित्वा ।
आतन्वन्नर्मगोष्ठीं कविभिरविरतामच्युतक्षोणिपालः
पारावारैः परीतामवति वसुमतीं प्राज्यसाम्राज्यलक्ष्मीम्[1] ॥ ३९ ॥

इति राजनाथस्य कृतावच्युतरायाभ्युदये[2] महाकाव्ये द्वादशस्सर्गः[3]

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[1] क्ष्मीः—च.

[2] दय नाम्नि महा—ग.

[3] बिन्दुदुर्लिपिविसर्गवीथिकाशृङ्गपङ्क्तिपदभेददूषणम् ।
हस्तवेगजमबुद्धिपूर्वकं क्षन्तुमर्हथ समीक्ष्य सज्जनाः ॥
श्रीगुरुभ्यो नमः । शुभमस्तु—अ. ;

हरिः ओम् । शुभमस्तु । करकृतमपराधं क्षन्तु—
मर्हन्ति सन्तः । श्री विश्वेश्वराय नमः ।—क. ;
समाप्तः । श्रीरामाय नमः ஆடி ௴ 2 ; धर्मदीक्षितेन.
लिखितम् । हरिः ओम् ।—ख. ;

हरिः ओम् । शुभमस्तु । रामचन्द्राय नमः ।
शिवाभ्यां नमः ।

अप्यप्रगल्भस्सदसद्विवेके काव्यं सतां निन्दति दुर्विदग्धः ।
यतः सनेपथ्यभिदामजानात् काषायतः क्रोशति सारमेयः ॥
पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।
सन्तः परीक्ष्यान्यतरत् भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥
कर्तुर्लघुत्वेऽपि न निन्द्यमेतत् काव्यं महान्तोऽपि कटाक्षयन्तु ।
क्षुद्रार्जितत्वेऽपि महारसाढ्यं लभन्ति नो किं मधु राजराजाः ॥
कृतिर्नवीनेति न दूषणीया गुणागुणावत्र विचारणीयौ ।
परिग्रहार्हः प्रथमस्तयोः स्यादन्यस्तु विन्यस्तपदान्तरोऽस्तु ॥

मान्यैः सद्भिर्मत्कृतिः प्रेक्षणीया
सा चेत्साध्वी तैस्तदङ्गीक्रियेत ।
निन्द्येयुर्वा तेन मे स्याद्विषादो
मातृक्रान्तः कोपपङ्गुत्वमेति ॥
धीमत्स्वधिकृताशेषकल्याणगुणराशिषु ।
मदुक्तवादोऽयस्कारवाटिकासूचिविक्रयः ॥
मदर्वाचीनतादोषात्कृतिरेषा न निन्द्यताम् ।
उपेक्ष्यते पयः किं नु भाण्डवैरूप्यदर्शनात् ॥

करकृतमपराधं क्षन्तुमर्हन्तु सन्तः ॥

श्रीरस्तु नस्सन्ततम् ॥—ग.

The colophon of च reads thus :—

इति राजनाथस्य कृतौ अच्युतरायाभ्युदय . . . . द्वादशः सर्गः । श्रीरघुनाथाय नमः ।

करकृतमपराधं क्षन्तुमर्हन्ति सन्तः । हरिः ओम् । शुभमस्तु । अस्मद्गुरुभ्यो . . .

Here ends झ. The colophon reads :—

इत्यच्युतरायाभ्युदयनाम्नि महाकाव्ये
द्वादशः सर्गः—इत्यच्युतरायाभ्युदयः समाप्तः

APPENDIX I

INDEX OF HALF-VERSES

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NOTE—*The Roman figures stand for cantos and the Arabic numerals for the verses.*

APPENDIX II

INDEX TO PROPER NAMES AND PLACE NAMES

NOTE—*The references are to pages in this Appendix.*